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RECORD OF CHRISTIAN WORK

"I Know Where There is Water!"

Transforming an Elephant's Jungle Playground
James W. McKean

The Need of a Changed Life
James Reid

The Sea-Captain's Conversion
Howard W. Pope

Full Table of Contents on third page within

VOLUME 51
NUMBER 6

JUNE, 1932

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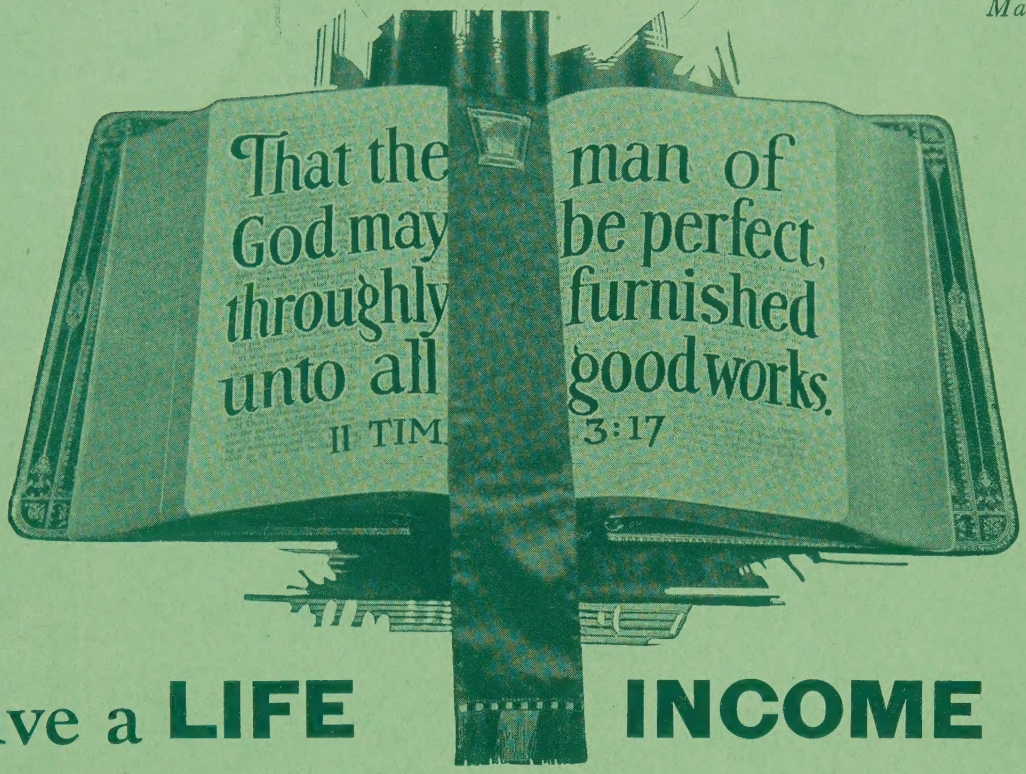
"For where your treasure is, there will your heart be also."
Matt. 6:21



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Current Thought

TAKE D-I-E out of Depression and you have—Press on!

NOTHING IS HOPELESS if there is God. We have been looking this way and that. We had better look up!

WHEN THE SOUL OF AMERICA is content with its own achievement, then and not till then shall we have cause for despair.—Arthur Hobson Quinn.

IT IS PAINFUL TO IMAGINE what America would be without the Sunday school. In that cradle we nurse the spiritual power which is the greatest hope of our people. The unselfish service of the Sunday school teacher is the older generation's noblest gift to the younger.—Clayton H. Ernst.

MOST PEOPLE HAVE A DESIRE to make something with their hands. I tried to suppress this desire for a while, but I found it was no use. I had to take up some form of hobby and make something, so I took up knitting. I now feel much better than when I did nothing and had to sit with hands idle, or perhaps fidgeting when attending committees.—Miss Ishbel MacDonald.

CALVIN TELLS US that every man should be familiar with at least three chapters of the Bible: the 3rd chapter of Genesis to see how man fell; the 3rd chapter of the Epistle to the Romans to see the extent of the disaster, the horrible pit and the miry clay to which the road he took led him; and the 3rd chapter of the Gospel according to John, to see how God lifted him out, put his feet on the rock again, and established his goings.—W. Y. Fullerton.

MASS EVANGELISM made Methodism, and was never before objected to until it no longer was filled with importunate prayer and great ingatherings. It will still and always reach the masses when old-time fervent prayer, mighty faith, and the whole gospel are being preached. All over America are wonderful illustrations even now of just such meetings. Whoever will pay the old-time price gets the full result, for men are just as hungry for the full gospel now as ever in the world's history. Where are the pastors and people who will give themselves to it?—L. W. Munhall.

Two old friends met a few days ago. One was a minister, the other a Christian business man.

"How are you getting on?" asked the minister.

"Splendidly!" answered the other, with a happy smile. "I have lost nothing but my money."

Mrs. Mason's Stirring Novel

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A book written for these very days through which Christians are now passing. The Japanese teacher and evangelist gives us a fine penetrative study of the all-supplying, all-embracing stream of spiritual life which emanates from God. **$1.50**

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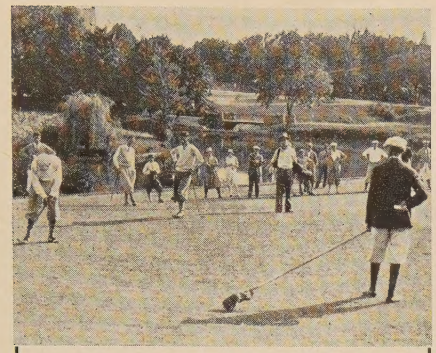
What is the Christian's Death?

Dr. Arthur Judson Brown's article, "What is the Christian's Death?" which appeared in the March issue has been reprinted in pamphlet form and copies are now available.

This short meditation is full of comfort and assurance for the time of bereavement.

10 or more copies to one address 2 cents each; single copies 3 cents each.

RECORD OF CHRISTIAN WORK — EAST NORTHFIELD, MASS.



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LOW SPRING RATES STILL IN EFFECT

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Regarding Funerals

Conducting a funeral is exhausting, far more so than most people recognize. It is exhausting for a clergyman who is deeply in earnest and is full of love toward the bereaved. It is probably more exhausting to one who looks upon it as an unpleasant form to be gone through with at the very hour, it may be, that he had arranged to play 18 holes of golf. Let no one think it is easy! We recall one sad day when we went from one place to another five times to perform duty as clergyman, and in each instance circumstances touched the heart most deeply. The tax on mind and body left little or no reserve.

Twelve hundred times more or less we have been the officiating clergyman. We cannot number the undertakers who have been professionals in charge. We have twice found a woman in charge. Some have, indeed, been more proficient and deft than others, but not once have we met an undertaker who did not make every effort to do all decently and in order, with tender regard for those who mourned. Having had contact with city undertakers and village undertakers, we want to proclaim to all the world that never once by letter, word, hint, or sign in the remotest way, did one try to get our good offices for increasing business. One writer suggests rather vaguely that those whose services are so important and necessary when death invades run up expensive appointments. That is often charged. Of the truth we do not know, but we do know one most conspicuous undertaker in this city where we now write who gave us a large sum of money to be given anonymously to a widow whom he, thinking her rich, had suggested, not urged, to buy a more expensive casket than she should have selected, as affairs turned out. Match that!

Now as to the clergyman himself! He is said to officiate. If that be all he does he fails. If there is real sorrow he has an opportunity to do good that is rare. If the friends are hazy on the eternals he can bring a ray of light. Oh, not by a long discourse, nor a heavy shot of sermonic artillery, but a word fitly spoken to an aching heart! He should ask God to give him such wisdom and discrimination that he can meet the opportunity. If ever he should be at the peak of alertness and tender interest it is just then. Above everything, avoid perfunctoriness! Death is there, and except for the utterly callous death is sobering. If the circle be without belief in the world to come he can make his own firm confidence shine out like a star on a dark night.

In carrying out the rites let every clergyman fulfil every request of the bereaved to the last jot and tittle! If they want brevity they should have it. If they leave it to the clergyman, as is usual, let him try in every way to understand the spirit of the family! Be a minister in sorrow, helping with word and spirit as kind neighbors help with hands! We are certain from observation and experience that all his powers can be properly summoned to aid in every case. Short services or longer, with remarks or without them, are secondary matters. Let the minister of the gospel remember that he is present to give all the comfort and impart all the truth of Christ that it is within his power to give, aided by the Holy Spirit!

Next to the administration of Holy Communion or the sacrament of the Lord's Supper, we believe officiating at a funeral is the most important thing a minister of the gospel ever does. God forbid that he should enter it without heart or in a cynical disgust at some local customs that please him not!

There are too many flowers at funerals today. That is our opinion. We have long regretted the curious desire to view the face of one whose spirit has gone. Why not confine that privilege to those near and dear? But these are personal tastes, and it is far beyond a clergyman's proper function to impose upon those who are truly in sorrow and by training and custom like it otherwise. Out of his experience it may come that he may gently suggest, but certainly he should go no farther. We can see no warrant anywhere for a clergyman flinging off flowers from a casket at the church door and hurting hearts already sore because his taste ran that way. We saw this done.

There are funerals of the prominent and of the obscure, of the rich and of the poor, of the righteous and the ungodly, and the minister must meet all sorts Let him give all that is in him to each, and by every means in his power to try to give his best in every case! He is the ambassador of the divine Lord and Saviour sent to bring the things of God to those who consciously or unconsciously long to possess the things of eternity. We will continue to have funerals, and it behooves the clergy to discharge their part fittingly as the servants of Christ.—Editorial, "Presbyterian."

For Times of Depression

There is only one smile in the entire Bible. That lone smile is found in the book of Job. In the 29th chapter of that book, verse 24, Job says:

"I smiled."

Not only is that smile companionless in all the vast area of Holy Writ, but it appeared when people were particularly glum.

Had Job smiled when everybody was happy, that would seem perfectly natural. For the human face is a mirror, reflecting both joy and grief. But the time was an evil time.

It would seem that insect pests had destroyed the crops, that ravaging tribes had stolen the cattle, and that pestilence had taken the children. In one way after another the land of Uz had apparently been deflated until its people were eating, drinking, and breathing depression, and everybody was down in the mouth.

Everybody, that is, but one. That one man writes to us across the centuries, "I smiled." To quote him more fully, "I smiled on them when they had no confidence." Job further states: "The light of my countenance they cast not down. I dwelt as one that comforteth the mourners."

Is it any wonder that that man was everywhere welcome? As he himself put it, "They waited for me as for the rain." There was something refreshing about him.

A smile is usually timely, but his was unusually timely. Thank God for that

smile in a time of depression!—"Christian Advocate."

There was a young American lady who went to Greece. Standing with the ruins of the ancient civilization all about her, she remained immobile for a time, with a puzzled look upon her face.

"This," said the official guide in a loud voice, "is the Acropolis."

"But," replied the girl, with bewilderment, "where are the Four Horsemen?"

In the

July RECORD

+

In Search of God
Paul E. Scherer

He That Doeth the Will of God
Herbert W. Gates

Paul's Sporting Attitude in Ephesus
Dwight M. Donaldson

The Sense of Wonder
Boynton Merrill

What Price Water of Life?
Milton T. Stauffer

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

Who's Who Among Our Authors?

Dr. James W. McKean is head of a notable leper hospital at Chiengmai, Siam.

Rev. James Reid is a Presbyterian minister at Eastbourne, England.

Dr. Milton T. Stauffer is minister of a Dutch Reformed church at New Brunswick, N. J., and professor of Missions at Drew Theological Seminary.

Earl L. Wolslagel is an evangelistic song leader who served at Northfield last August.

Dr. Maurice A. Levy is a Baptist pastor at Pittsfield, Mass.

Dr. Howard W. Pope was formerly connected with Northfield Extension work.

Dr. W. Douglas Mackenzie is ex-president of Hartford Seminary Foundation.

RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

UNITED THEOLOGICAL SEMINARY LIBRARY

Volume 51 — Number 6

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Portentous Lack of Repentance

REV. THOMAS M. CHALMERS, New York

It is a portent of the gravest kind that the present suffering throughout the world, evidenced in the great depression, in the masses of the unemployed, in strife, famine, financial failures and a multitude of other ways, has failed to bring repentance to men. What statesman recognizes publicly God's hand in the world crisis? What men of God are calling with persuasive voices to the churches to turn to God? Many faithful servants of Christ are pleading for revival. They see the dire need for repentance to secure the blessing of God. But has any real revival come to the churches? Are men of the world turning to God? It is one of the most serious signs of the times that repentance of sin is sadly lacking among men.

Is this a presage of the final state of a lost world before the coming of the Lord to judgment? It certainly appears that the last dread hardening of the human heart before the Lord returns is already affecting the sensibilities of men, rendering them indifferent to God and his Word. We read in the Book of Revelation that after various particular judgments the men of the world "repented not."

What shall believers in Christ, who love God and seek to obey his commandments, do in view of the present situation?

It is manifest that there can be no real disarmament in a world so ruled by fear and selfishness. Russia cannot be trusted. France will not disarm. Other nations of Europe dare not. Shall we help to disarm America in such a crisis? Let us as Christians trust in God, but not aid in the disarming of our nation when the nations of the earth are coming more and more under the spell of Satan and his warring hosts. There can be no peace until the prince of peace judges the world for sin, and cleanses it of the presence of evil men, and confines their deceiver in the bottomless pit. When the fierce dogs of war are abroad it is no time to sell your gun!—"Jewish Missionary Magazine."

CHEER UP! BETTER TIMES AHEAD! by Roger W. Babson. Fleming H. Revell Co., New York. 58 pages.

Mr. Babson is not only a business expert, he is able to write about business matters in a human, readable way. This brief monograph, with its lessons derived from history and its sensible views of the human factors in the present depression, is buoyant with the assurance that prosperity is on the return. Dishonesty, inefficiency and general carelessness develop during good times and lead to a smash, he says. Hard times result in better character and work, and so the upturn begins. Today is an hour for courage, intelligence, confidence. The United States has survived business slumps and world chaos in 1837, 1857, 1873, 1893, and has risen to new heights of prosperity after each. It will survive now, Mr. Babson says. Others may not take it for granted, but let's hope so!

"IT WON'T LAST": A MESSAGE FOR THE TIMES, by Orison Swett Marden. Thomas Y. Crowell Co., New York. 61 pages. $1.

The author was a leading inspirational essayist of a former generation. Five articles are printed in this book, all full of common sense and good cheer. One of them, which gives title to the book, has this keynote:

"The next upset you meet, say to your self, 'It won't last!' Then let it go!"

The other articles are—

The Terror of Coming to Want
Tomorrow's Bread
The Utter Folly of Worry
Taking Business Home with You.

When they know, they care!
When they care, they pray!
When they pray, they give!

GENERAL CONFERENCE OF CHRISTIAN WORKERS

JULY 30 TO AUGUST 15

"In issuing a call for a General Conference of Christian Workers at Northfield, we would seek to reëxamine the foundations of Christian faith with a view to strengthening our convictions, awakening our sense of personal responsibility for service, and seeking the best means of bringing the knowledge of the Gospel to this age."

—W. R. Moody

Among the 1932 speakers:

Rev. Adam Burnet Rev. James Reid Rev. Charles E. Jefferson
Rev. J. Harry Cotton Glanville Davies Rev. Paul D. Moody
Rev. J. Stuart Holden W. R. Moody

WOMAN'S INTERDENOMINATIONAL HOME MISSION CONFERENCE JULY 5 TO 12

Bible Study Hour with Dean T. W. Graham; Woman's Class taught by Dr. Emily Hickman; Young People's Class led by Miss Helen Brickman; Camp Girls' Study Hour under Mrs. Elizabeth Brubaker; Story Telling by Miss Bessie L. Doherty; Music under the direction of Miss Marguerite L. Hazzard.

CONFERENCE FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES JULY 12 TO 20

Bible, Mission Study, and Methods classes will be directed by Dr. Milton T. Stauffer, Rev. Oscar Buck, Dr. Eleanor Calverley, Mrs. Virgil Sease, Miss Gertrude Schultz, Miss Ruth Seabury, Miss Caroline Palmer, Miss Bertha Enderle, Miss Frances Ball, and others. Music under the direction of Miss Marguerite L. Hazzard.

NORTHFIELD GIRLS' CONFERENCE JUNE 23 TO JULY 1

Speakers and leaders include Dr. A. G. Butzer, Dr. Paul Scherer, Rev. Arthur Kinsolving, Rev. Wilhelmus Bryan, Rev. Cornelius Trowbridge, Rev. Burns Chalmers, Rev. Harold Nicely, Mrs. Eugene Lyman, Mrs. Orrin Judd, Mrs. Harper Sibley, Prof. Ralph Harlow, and Prof. Halford Luccock.

CONFERENCE OF RELIGIOUS EDUCATION JULY 21 TO 30

Faculty members include: Dr. Herbert W. Gates, Dean, Rev. John Brush, Miss Dorothy Dolan, Miss Bessie Doherty, Miss Mabel Parkes Friswell, Mr. Carl A. Hempel, Rev. John L. Lobingier, Rev. Alexander Stewart, Dr. Harry T. Stock, Dr. Vaughan Dabney, Dr. Lucius Porter.

MASSACHUSETTS CHRISTIAN ENDEAVOR CONFERENCE AUGUST 15 TO 22

Classes for young people in all phases of church work. Credits are issued by the International Council of Religious Education and by the International Society of Christian Endeavor.

For further information about any of the conferences and reduced railway rates write to:

NORTHFIELD SUMMER CONFERENCES, EAST NORTHFIELD, MASS.

Record of Christian Work

Volume 51 June, 1932 Number 6

✠ A Bookseller in Dublin had a number of specially bound Bibles in stock which he found difficult to dispose of owing to their high price, so he decided to reduce the amount charged. He therefore put them in his shop window for sale with the following lines to advertise them:

Holy Bible, book divine,
Going cheap at three and nine:
Satan trembles when he sees
Bibles sold as cheap as these!

✠ Vatican City, April 7.—The new Vatican directory was presented to Pope Pius this morning by Mgr. Ottaviani, papal under-secretary of state. It shows there are 1609 Roman Catholic archbishops and bishops, as well as 55 cardinals.

Europe has 673 archbishops and bishops, North and South America 445, Asia 277, Africa 140 and Oceania 74. The United States has 109, Canada 74, Mexico 34, Argentina 10, Bolivia 11, Brazil 74, Chile 13 and Colombia 27.—Associated Press.

✠ For Sheer Righteous Daring, says "Zion's Herald," nothing in recent years goes beyond Kagawa's message sent to the Chinese Christians at Tsinan a few weeks ago, which appears in the latest issue of a little monthly publication sponsored by him in Japan, called "Friends of Jesus." He said:

"Dear Brothers and Sisters,—I want to ask your pardon for my nation. Because of what we are doing I cannot preach in the name of Christ. . . . I ask your attention to this fact, however, that even in Japan at least the majority of the Japanese people were against sending any kind of troops to your province of Shantung. And we Christians were bitterly opposed to it. Therefore pardon us, pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists! But the day will come when we shall be strong enough to do so, and when both nations will be harmonious and peaceful in the name of Christ. . . . We Japanese love China."

✠ A Jesuit Priest of Munich, Father Max Pribilla, has not feared to voice his approval of the efforts made at Stockholm and Lausanne for the unity of the Christian world, although the pope denounced the "danger" of Romanists being interested in those efforts. Father Pribilla declares that Romanists have much to learn from the ecumenical movement due to Protestant initiative. When a house begins to burn, he says, Romanists no longer have the right to live in splendid isolation and to lag behind in work which makes for the amelioration of international relations. The negative attitude taken by Rome in the face of Stockholm ought not to cause to be misunderstood or misestimated the profoundly religious and Christian value of ecumenical efforts for the unification of all Christians. No thought of confessional proselytism being at the base of that movement, nothing should prevent Romanists from having some points of contact with it.

Father Pribilla goes so far as to formulate a wish that God would raise up within the church a Romanist Söderblom.

✠ Charles Haddon Spurgeon of London died January 31, 1892. The 40th anniversary of his death was observed in England in ways that show his living influence.

Spurgeon preached first in London in New Park Street Chapel on December 18, 1853. He was asked to preach again on the first Sunday of 1854, and remained as minister of that church till his death 38 years later.

"Spurgeon's Sermons," which were issued week by week since 1855, and were continued for many years after the preacher's voice was still, have had a phenomenal circulation, and have been blessed to many thousands. As he preached three times a week and only one sermon a week was printed there were at his death hundreds of others awaiting publication. Countless millions of them have been issued, and no less than 66 sermon volumes have been published, in addition to more than a hundred other books.

The centenary of Spurgeon's birth in 1934 is already looked forward to with expectancy.

✠ "The Imperishable Message" is the title given the annual report for 1930 and 1931 of the Board of Foreign Missions of the Methodist Episcopal church. The phrase is from Moffatt's translation of Mark 16. 20:

"And after that Jesus himself sent out by means of them from East to West the sacred and imperishable message of eternal salvation."

The report is a skilful compilation of selections from reports from the whole field of Methodist foreign missionary effort. Statistics are given where needed, and organization and plans are explained, but human-interest incidents from actual experience constitute the bulk of the reading matter. The evangelic note implied in the title is everywhere heard.

How comes it that work presented with such ringing testimony to the power of the gospel has to bemoan declining income and support from year to year? The financial statement is appalling. "Three years more of decreased income at the present rate will bring the activities of this board to an end," said the secretaries last February. What is the matter with the Methodist church that its members do not rally to its foreign work?

The report presents surveys of the total effort by geographical units,—China, Japan, Korea, the Philippines, Malaya, Sumatra, Borneo, India, Burma, Africa, Mexico, South America, Europe. One gets many a thrill as he reads of the variety and the success of the worldwide activity. There are 191 pages, with many illustrations. Copies

can be obtained from 150 Fifth Avenue, New York City, at 25 cents each.

✠ A Flashlight upon the underhand influence of religion and caste upon voters in India is given in "Dnyanodaya."

"Our racy friend the editor of the enterprising 'Week,' who has successfully run the gauntlet of the polls," writes the editor of "Dnyanodaya," confides to his readers a few of his impressions and reflections following on the Bombay municipal election. They are of such value in present-day India that we quote a few.

This extract follows.

"The writer of these lines was lately mixed up in an election. He has seen democracy in action. He has watched the sovereign people exercising their sovereign will. The citizens of Bombay were called upon to choose a number of wise and good men to rule the city wisely and well. How did they do it? What did we find? What about the sovereign people? Did they show a sense of responsibility and civic consciousness? Were they aware of the quality of the representatives they were choosing? Well, we doubt if 75% of the voters had any idea of the man they were voting upon. The only thing the majority knew or made sure of was whether the candidate was or was not a co-religionist or a caste man. The voting went on the whole on communal lines, the joint electorate not making too great a difference. That does not mean that money and influence did not tell. They did, as everywhere else. How else explain that a small community like the Parsi has captured no less than 15 seats, while the Christians with an equal voting power can boast of but four? This last number, however, could be improved upon if leading Christians of Bombay would be prepared to face the ordeal, with all the expenditure of care, labor, and money. The most remarkable phenomenon was the awareness of the Muslims. They are wide awake. They mean business. The old-time apathy is gone. They polled every available vote, and have secured nearly 50% more seats than they held previously. As for democracy it is lovelier at a distance. Seen at closer quarters, it is nothing to sing hymns about."

For Members of Summer Conferences

O God, our heavenly Father, who gatherest thy children together from afar to be one in thee: let the grace of thy Holy Spirit enlighten our minds, strengthen our wills, and fill our hearts with love, that receiving the seed into good ground we may bring forth fruit an hundredfold, through Jesus Christ thy Son our Lord! Amen.

Missionaries with a Rural Vision

The following paragraphs appeared in the National Christian Council Bulletin, Philippine Islands, for January:

Rev. J. L. Eakin of Siam recommended special rural training for missionary candidates. He said:

"Future missionaries must be trained toward this end both before they arrive and after they get here. Before entering upon their work we should be sure that every new arrival has this rural consciousness.

"Many missionaries come from the farm. They have had some practical experience as dirt farmers. They once knew the hardships and disadvantages of rural life. But some of them shed their rural consciousness when they took off their overalls or kitchen aprons and put on their B.A.s, M.A.s, and B.D.s. They are asked now not to take off their degrees and stand in intellectual nakedness, but to clothe themselves in rural vision and consciousness. That is a reasonable request."

Helen Keller Says "Thank You!"

In acknowledging the arrival of a new Braille Bible in 20 volumes Miss Helen Keller recently wrote the American Bible Society:

"Forty years long I have loved the Word of God, and now I am happy to have it so conveniently and beautifully bound. I am pleased with everything about it,—the covers, which my friends tell me suggest the Lord's green pastures, the excellent printing on both sides of the sheet, the lightness of the books, the numbering of the verses, which is the best I have ever had, and the well-marked title on the back of each volume.

"I feel the blessed pages under my hand with special thankfulness as a rod and a staff to keep firm my steps through the valley of the shadow of depression and world calamity. Truly, the Bible, the teaching of our Saviour, 'is the only way out of the dark.' If the wealth of things which we have possessed in abundance has not knocked on our selfish hearts and opened them to the central message of Jesus, 'Love ye one another,' perhaps these days of widespread suffering will be the pointed instrument that will 'stab (our) spirit broad awake.'"

During 1931 the number of volumes of embossed Scriptures distributed by the American Bible Society to the blind was 5790, in English, French, Spanish, German, Italian and Portuguese. Requests for more than 600 additional volumes had to be temporarily delayed due to the exhaustion of the funds donated for this specific work.

Enrolling the Friends of Prohibition

Enrolment of all friends of the 18th Amendment now is in progress in more than 500 cities and towns throughout the country as a result of the national tour being conducted by the Allied Forces for Prohibition under the leadership of Dr. Daniel A. Poling. The Allied Campaigners have touched at many strategic centers and in all of them have started local enrolment campaigns.

From these centers Dr. Poling hopes to have deputations go out to other communities to advance the cause of prohibition and extend the enrolment of all citizens who believe the 18th Amendment should be upheld. "We believe the great majority of the American people are in favor of the 18th Amendment," he has said, "but we also believe that the cause stands in jeopardy until friends of the Amendment come to the front again and make their wishes known."

Deputations going out from community to community in this way will

serve to rouse old friends of prohibition to its active support and add many new friends, Dr. Poling believes.

"This plan will be pushed all over the country," he says. "With a force spreading out in this way from more than 500 cities and towns I am sure that we shall have 2,000,000 voters enlisted in this movement by June, and 2,000,000 voters committed actively to a cause are going to have weight with the great political conventions."

If you are in favor of the 18th Amendment you can aid materially in its support if you will sign a pledge form below and mail it to headquarters of the Allied Forces for Prohibition at 419 Fourth Avenue, New York City.

ENROLMENT FOR ALLIED CITIZENS

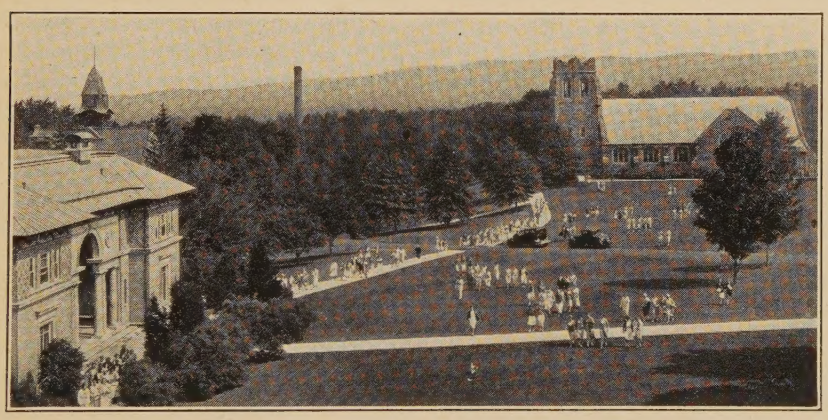
Believing in the 18th Amendment and pledging myself to its active support, I hereby apply for enrolment as a member of ALLIED CITIZENS, a society for the support of the 18th Amendment.

Name.....
No. and St.....
P. O..... State.....

ENLISTMENT FOR ALLIED YOUTH

To support the government and the Constitution, to improve public health and public morals, to advance my own well-being and that of others, I pledge my utmost endeavor for the maintenance, enforcement and complete success of Prohibition, and hereby enlist as a member of ALLIED YOUTH.

Name..... Age.....
No. and St.....
P. O..... State.....



The Northfield campus in summer. Sage Chapel at the right

American Missionaries in Japan Issue Significant Statement

While confessing the sins of their own nation, American missionaries at work in Japan have publicly deplored the reliance that country is putting upon naval and military means in attempts to settle disputes in Manchuria and Shanghai. Expressing their convictions regarding the whole Sino-Japanese controversy, these missionaries have issued an impressive and significant statement. Every American missionary in Japan was given an opportunity to sign this declaration; 135 of them did so, while 15 declined. The names of some missionaries are lacking because signatures were secured while they were absent on vacation. The declaration in full is appended.

Timeless Principles

"The following statement has grown out of repeated conferences by a group of American missionaries in Tokyo, and has received the endorsement of the undersigned persons throughout the country. Although the swiftly moving events of the past few weeks might make certain changes in wording desirable, the statement is issued as embodying timeless principles which are the permanent convictions of the signers.

"Our first word must be one of confession. We are citizens of a country that has at times furthered its own national interests by force and by disregard of the rights and feelings of other peoples. Having by formal treaty renounced war, we are even now imperiling the new processes of peace by spending much more in preparation for future wars than any other nation; by the maneuvers of a great fleet in Pacific waters; by supplying munitions to other countries; and by widely published discussions in committees of the United States Senate looking toward vastly increased expenditures for the navy. We readily admit that the sins of our nation in the past render any protest we might make against the conduct of another one open to the charge of inconsistency, if not of hypocrisy.

"We deeply regret any agitation in America for the independent application of an economic embargo against Japan. While we recognize that many of its advocates have been prompted only by a desire to promote peace, we are convinced that the agitation has already hindered peace and is being used effectively in Japan by the advocates of a strong military policy. We believe that such action by America alone, far from promoting peace, would almost certainly cause war. Without necessarily renouncing the use of economic pressure by all the nations against an aggressor as provided in the Covenant of the League of Nations, we believe in the present circumstances that the threat of an embargo against Japan only serves more fully to unify Japanese public opinion in support of the military policies.

"We believe that Japan has a fair claim for peace and order in the pursuit of legitimate economic opportunities in Manchuria and of any proper commercial and industrial undertakings she may have in China. We plainly see, too, how difficult this has become under the present disordered conditions in that country. Thus far we are one with what we take to be the general trend of Japanese opinion, but we dissent as to the method by which these interests should be protected. The policy of attempting alone and by military means a solution of such delicate international problems

is one from which we are compelled to dissociate ourselves. We view its adoption in any country with profound grief and apprehension.

"There is a better way. Since the World War grim necessity has combined with Christian idealism in drawing the nations of the earth away from the old method of arms toward the new processes of conference and law. By slow, painful steps a technique for the settlement of international disputes by peaceful means has been set up. It is still new and largely untried, but in principle, at least, the governments of the world are committed to it, and its universal adoption awaits only the growing pressure of public opinion in every country. Since we as Christians have a conviction of the righteousness of this method we feel the inescapable responsibility of doing everything in our power to promote the public opinion to support it.

"Much as we deplore the recent adoption of the old policy of force by Japan, we regret still more the scarcity of constructive discussion and criticism with regard to it. The country is being denied the leadership of some of her most enlightened minds at this time when it is sorely needed. We are keenly conscious of the difficulties in which our fellow Christians are placed as a minority group open to frequent misunderstandings from society at large, and we offer them our deepest sympathy. We are, however, eager to avoid repeating the bitter experience of the churches of the West, which, since they failed to raise the prophetic voice of judgment in the day of world conflict, were later unable to find the word of reconciliation for the peoples of the world.

"As we face the long future in Asia, so fraught with possibilities of good or ill for the human race, we renew our pledge of faith in what we believe to be the way of Jesus as the only wise policy in this present situation, and we call upon our fellow Christians in Japan and everywhere to join in that testimony to our common faith in the power of good will which alone shall lead the world toward a better day."

The above statement is dated March 25, 1932.—"Baptist."

YMCA Advance in Jerusalem

Waldo H. Heinrichs, American air ace in the World War and newly appointed general secretary of the Jerusalem Young Men's Christian Association, has sailed for Jerusalem to take charge of a new million-dollar plant now nearing completion, and to direct a program which serves 20 nationalities and adherents of three faiths—Christian, Jewish and Mohammedan,—in the Holy City.

His first task will be to make preparations for the official opening next fall of the YMCA's newest building in foreign fields, a modern plant in an ancient setting, on the broad highway which leads to Jaffa Gate.

The new Jerusalem YMCA is the gift of an anonymous donor, an American whose expressed desire was that it should stand as a memorial "to the glory of God."

Dr. A. C. Harte, for eleven years general secretary of the Jerusalem Association's program, was responsible for securing the gift and for the fine expression of spirit and history of the Christian movement embodied in the entire structure. Dr. Harte resigned in 1930 after 37 years of distinguished service in Palestine and other lands.

The symbolism conceived by Dr. Harte has been carried out by Shreve, Lamb & Harmon of New York City, designers of the Empire State Building and other notable structures, who are architects of the building. The Byzantine style of architecture, with minor adaptations, was chosen as most appropriate to the Near East.

Its three units—the main building, auditorium, and gymnasium,—are connected by colonnades and kiosks, representing in stone the unity of the Trinity. The masonry is of native stone, quarried on the site. A local firm, Awad, Dounie & Katinka, composed of an Arab, a Jew and a Christian, are the contractors in charge of construction. The Architectural Bureau of the National Council of the YMCA of the United States is supervising the project.

A central tower, to be known as the Jesus Tower, rises from the main building. It includes on its lower level an oratory, with an altar of 12 stones which is to be lighted by a transparent ceiling inset in the form of the Star of Bethlehem. Above this level is the threshold, of sacred significance in Eastern homes. The Upper Room, reminiscent of the Last Supper, is located in the next story of the tower. Above it is space devoted to a carillon of 35 bells, the gift of Miss Amelia F. G. Jervie of Montclair, New Jersey.

At an elevation of 170 feet an observation platform commands one of the most impressive panoramic views of the world,—the Holy City, the hills of Bethlehem, and 20 miles distant the Dead Sea, which lies 4000 feet below Jerusalem. The dome of the tower shelters a blue vaulted chamber, the Room of Silent Prayer.

Two large kiosks, or domed structures, flank the main building and comprise the wings which house the auditorium and the gymnasium. The former, with seating capacity of 700, will be the largest in the Near East. It will be used for public meetings, recitals, educational forums, religious services, and musical programs. A large organ, the gift of the Juilliard Musical Foundation of New York City, is being installed.

Another feature hitherto unknown in Near Eastern countries is the large, modern gymnasium with complete equipment, and a tiled swimming pool.

The capitals of stone columns in corridors of the building are carved with groups of symbols of the apostles and other appropriate subjects, including plants, trees and flowers of the Bible and Biblical animals.

The garden and courtyard will contain all the trees and plants mentioned in the Bible, so far as they can be secured and grown.

Provision has been made for social and game rooms, music rooms, classrooms, billiard rooms, barber shop, cafeteria, banquet hall and other modern departments. The hostel, in the main building, will provide liberal housing for members as well as limited tourist accommodations.

Four libraries are planned for the

building. A gift of $10,000 from Miss Margaret Hopper of Honolulu has already provided for one of these, the Library of the Life of Jesus, to equal in its completeness any similar collection in the world. Equally complete libraries on Judaism and Islam will be installed, when financed, as well as a secular library of 50,000 volumes in various languages.

Although handicapped by inadequate quarters and equipment in the past, the Jerusalem YMCA carries on a comprehensive program in which Christians, Jews and Mohammedans share an active part. Its present membership of more than 700 is composed of 20 nationalities and 6 religious bodies.

A popular educational program is provided, which includes lectures, night school instruction in English, Arabic and Hebrew, and in shorthand and typewriting, and religious discussion groups. Socials, concerts, entertainments and dramatic presentations are taken part in and well attended by members and non-members from Jerusalem and its outlying districts. The physical department sponsors community competitions in tennis, track and field events, hockey, boxing, wrestling, football and basketball.

British government officials as well as Jewish and Arab officials in Jerusalem are active in the support and promotion of the Association's work.

College Merger in India

Dr. Sam Higginbottom of Allahabad Agricultural Institute sends important news affecting forward movements by his own and other schools at Allahabad. He says that the joint boards of directors of the Ewing Christian College and the Agricultural Institute met in March, when a scheme for re-union was agreed to. This is subject to approval by the mission in India and the Board of Foreign Missions in New York. According to this scheme the two institutions pool their resources of men, equipment and buildings, and are enabled in combination to take advantage of opportunities which they could not take care of as separate institutions. Considering the great need of India for education which will help it to get rid of its poverty, the Allahabad Christian College, as the union college is to be called, is going to specialize on agriculture and rural education, hoping to cover the whole field of rural life. The report of the Lindsay Commission on Higher Christian Education recommends that Allahabad be a research center, specializing in problems of village life. We hope to take advantage of their recommendation.

The Allahabad Christian College will have an educational ladder from the primary up through the university.

(1) The Jumna Boys' High School is nearing its hundredth year. It is to be rebuilt and made into a high grade school. This will be the practice school for candidates for the degree in education as well as a first-class college preparatory school. It is expected that a degree course in Education can be added in July 1933.

(2) The Agricultural Institute from July 1932 can offer a four-year degree course in Agriculture. It will specialize in those departments for which it is best fitted and in which it has built up a reputation, namely:

Animal husbandry and dairying;

Horticulture,—growing fruits and vegetables, canning and preserving them for use;

Agricultural engineering, a field of increasing importance. "Our engineer is now for the first time demonstrating an improved plow that can be drawn by the ordinary small bullock. It is an advance on any thing I have seen in India";

Agronomy,—the ordinary field crops, using improved methods.

(3) Holland Hall is the university college right at the heart of the university. It has built up a great reputation for good work with university students. It has a choice selected group bound to come to power in India, many of whom enter it from the Ewing Christian College.

(4) Ewing Christian College has established itself as perhaps the leading college for pre-professional and pre-medical science. "We wish to continue and strengthen these departments."

(5) In order to reach the village home a women's department is necessary. Until the village home is improved there is not much chance to permanently improve rural life.

"I am happy to say that this decision for a re-union is taking place at a time when both the Ewing Christian College and the Agricultural Institute, thanks to the goodness of God in providing both the institutions with generous friends and to the rigid economy practised during the year, are not so badly off as they might have been. But the staff has been reduced and the teachers remaining have taken on extra burdens, laboratory equipment has not been renewed, nor buildings kept up as they should have been, until we feel that further drastic economy will so weaken our work as to reduce the standard."

The political situation is bewildering and perplexing, writes Dr. Higginbottom. The extremists on both sides seem to be getting more than their fair share. A great majority of the law-keeping, fair-minded Indians do not seem to receive as much attention as they deserve. If the opinion of this group were to prevail the Indians now in jail would be released, the Ordinances would be repealed, and all parties would get together to work out a new constitution for India. The desire of India to keep its own house is a human and natural instinct. Men of good will everywhere must wish India success in her efforts to secure self-government in India. The reiterated pledges of the British to this effect are assurances that the thing will come to pass, he says.

"Since October we have had only one small shower. The result is that there is quite likely to be a crop shortage in Northern India this year. We have already begun to harvest our wheat and barley and linseed and mustard. While it does not look as though the harvest will be as good as last year, it is still much better than that of most of our neighbours."

Dr. and Mrs. Higginbottom are now on their way home on furlough.

"My wife and I are loath to leave

India at this time, but too long separation from our children in America is not good for us or for them. We hope and trust that we will renew our friendships during our brief stay of six months in America."

Triumphs of the Gospel

A Haitian Devil-Worshiper Converted

Pastor J. Alfred Pearce, founder of the Haitian Gospel Mission, writing from Port-de-Paix, Haiti, said that since writing last he had had two baptismal services, one on the island of La Tortue on March 27 and one at Les-Trois-Rivières on April 3. Here is a translation of the public testimony of one of the converts from heathenism, made at his baptism before an audience of about 150 persons:

"My dear brothers, sisters, and hearers, I want to give you a short account of my life, and how I came to be delivered from heathenism.

"As I desired that my life might be protected, I put myself under the keeping of the devil from my earliest days. If there ever was a devoted servant of 'les anges rebelles' (evil spirits) it was I. I built and furnished a little house expressly for their reception. I determined never to be behindhand in offering the sacrifices demanded by the evil spirits. I always spent without regret, making sacrifices of oxen, goats, pigs, and fowls of different colors to such an extent that I did not perceive that I was being ruined, and that without any advantage to myself in any way.

"This is how God opened my eyes. I had two sick children, one of whom had never walked from birth. I spent everything I owned in payments to the bocors (witch doctors), and for different kinds of offerings (gombos), without ever obtaining health or healing for my children. Finally I became resigned to the fate of the child who had never walked. But when my second child became dangerously ill I went to consult a bocor who lives a long way off, and asked him if he could heal my child. He assured me that he could if I was able to pay him $30. I offered him $20, which he accepted. I paid half the amount down on the spot. But what was my disappointment when on my way back home to get the balance of the money, a messenger came to tell me that my child was dead. It was then that I saw that I was in error, and that I was being deceived by the devil.

"As a respected member of my family was a Christian, I had often heard him speak of God, so I said to my wife, 'I intend to go to Port-de-Paix to seek for the gospel.' She replied that if I wished to be blasted (foudroyé) she could not prevent me, but that as for herself, she would never cease to worship the evil spirits. She added that it was then that I was really going to the devil. All this did not move me from my decision to turn my face towards God.

"It was on the 24th of December of last year that I came to know what Jesus Christ did for me at a service held by the Haitian Gospel Mission. After attending the services regularly for some time, one Sunday afternoon as I was getting ready to start for the service my wife said to me, 'Wait for me! I am going also.' I could hardly believe her, but she insisted. It was from that day that it pleased God to tear my wife from the claws of the devil.

"Not only has God in his mercy saved me and my wife, but he has also healed my child who was paralyzed from birth, and had never walked for seven years."

At this point of the testimony the whole audience of about 150 people shouted with one voice:

"Vive Jésus! Vive Jésus!"

One felt the Spirit of God speaking through the crowd.

"We have since heard of two conversions in this man's village, and a couple who were living in concubinage have decided to get legally married," adds Mr. Pearce.

Leisure and I have taken leave of one another. I propose to be busy as long as I live if my health is so long indulged me.—John Wesley, 1726. (He died in harness in 1791.)

The Conversion of Dela

Miss Marjorie Abel, Papua

Tauduma was his name. The sound brought to everyone's mind a notorious record, for he was known from one end of the country to the other and all along the coast for his misdeeds. He was about 25 years of age, and lived on the island of Logea opposite Kwato. The government officers were perpetually on his tracks, and after repeated attempts to sober him by putting him into gaol they decided to expel him from the Eastern Division and sent him West. Papuans are home-loving people and hate leaving their village or district for any length of time. Tauduma caused such trouble in the West that he was sent back, and the government officials at Samarai were asked not to send any more riffraff to the West.

My father, Rev. Charles W. Abel, often visited him in prison and talked with him, and sought to lead him to the Saviour, but his ears were deaf and his heart hardened to any appeal. The young man used to come to church in Kwato sometimes with a great air of righteous dignity, and often he chose the front row on which to sit.

Two years ago Tauduma, once more in gaol, sat in the pitch darkness of solitary confinement, handcuffed,—a life and soul utterly degraded and marred by sin. Then the news of my father's death reached his ears and—as he told it to us later,—just struck him with tremendous force. He thought as he sat there of all the talks they had had together, and everything that was said, every appeal, was brought clearly to his remembrance. In that moment of darkness they were used by the Holy Spirit to turn his thoughts to God in repentance. In an agony of longing he decided to cut with his old life and the past, and to follow the Master. So there, amidst the tokens of sin and evil, Tauduma surrendered his heart and life to Christ, the one who alone makes possible the humanly impossible.

As soon as he was let out of gaol he made straight for Kwato and came to Cecil Abel for help. From that time onward a tremendous change has taken place, causing constant comment from

Men's quarters at the Chiengmai Leper Asylum, Siam. *See page 253*

those who knew him as of old. The prison has seen him no more, and the gaoler enquired what had happened to the "notorious Tauduma."

It is comparatively easy to confess Christ amongst strangers, but Tauduma bore his testimony first at home on his own island and among his friends. He was carefully prepared for baptism, and baptized during the visit of Mr. and Mrs. Pierson. At the testimony meeting which always precedes our baptisms he bore public witness to the power of Christ in his life and to the miraculous change which needed no words to explain. He begged us to give him a new name as he wanted "Tauduma," which bore so many evil associations, to die with his past. So at the time of baptism he was renamed "Dela." Old things are passed away, and behold, all things are become new!

Dela and his younger brother have both become witnesses for Christ and soul-winners, and have won another young man to Christ. This young convert, though only about 15 years of age, came to us recently and asked for a roll of Bible pictures to take with him on a hike across the mountains and through the villages on the mainland. This young boy went into these still unevangelized districts, showed his pictures, told the story of the gospel, and bore witness to what Jesus had done for him. What a marvelous transformation can come to such a youth, only a step removed from heathenism, when he will of his own accord undertake an evangelistic tour, hold open air services, and share with others the good news of what the Saviour has done for him and his friends!—"Kwato Mission Tidings."

By Way of Illustration

Here are a few illustrations heard by a missionary on a journey through the Gonzelo tribe with Kapitango Kusita, an evangelist overseer of the Dondi church, Portuguese Africa, sent in by Dr. John T. Tucker.

How Many Legs Has a Dog?

Kapitango was discoursing on following the "white" path, and the "white" path only. It was night, and the crowd of natives sat around the camp fire. A native dog passed between the fire and the listeners.

"Look at that dog! How many legs has it?" asked the preacher.

"Four," came the surprised reply.

"Yes, four indeed," retorted Kapitango, "but have you ever seen the four legs of a dog trying to follow more than one path at a time? No, no! The four all go together, but yet people with only two legs try to follow two paths, and even more at one time: Christ and the world, God and mammon!"

Lonely Serpent

Who ever sees serpents go together in bands? A serpent goes alone. And what is more, he never means any good. So is it with a person who slides off to the side, forsaking his fellow Christians in the school village. He means no good! Evil he plans, and evil he will do. Forsake not the assembling of yourselves together! Keep within the fellowship!

Warning Thunder

In the rainy season, almost daily, after the sun has passed the zenith a roar is heard on high. What is it? What does it say?

It is the thunder, telling you to flee to the ocipundo (refuge hut in the field), for the rain is coming and you will be drenched and be numbed with the cold if you do not flee.

So God bids you flee from your sins to Christ.

Elephant Meat

Life is like elephant meat. Some parts of the body are sweet, some tasteless, some bitter. If you have salt it makes the sweet sweeter, the tasteless good, and the bitter eatable, although not all the bitterness disappears.

So is it with the salt of the words of God in the varied experiences of life. If we receive them, all that is best in life becomes sweeter and better; the insipid parts of life are made palatable, whilst the bitter things of life are helped. For even if the gospel cannot take away all the bitterness it enables us to eat everything and change it to our good.

Let Your Light So Shine

Rev. Linn P. Sullenberger, Guatemala

Antonio Morales is an elder in the little church at El Progreso. He is a quiet fellow, but sincere and truly humble. With much determination he has mastered the art of reading, and is struggling with the task of learning to write. Only his love for the gospel and his desire to be usable has given him such an ambition.

At the recent presbytery meeting in San Agustín Acasaguastlán he woke us all up by giving us three leaves from the story of his life as a Christian.

* * *

Because of a certain contagious disease he found himself for some weeks

in a government asylum. Regularly certain kind women presented the inmates with packages containing an assortment of things for their comfort and diversion. Antonio could use all except the bundles of cigarettes, which he laid aside until quite a number had accumulated.

A fellow inmate spied them one day and asked:

"What are you going to do with them?"

"I will not smoke them," he replied, "because I am a believer in the gospel. But," he continued, "if any one else wants to buy them I'll sell them."

Quickly rebuked the other: "What you cannot for conscience' sake use, do not pass on to another," and in disgust went out to publish all through the asylum that Antonio was not an "evangélico" after all, but only a Roman Catholic who had gotten off the track.

"Oh," said Antonio, "how ashamed I was! My light had gone out."

* * *

One day the town was in fiesta. Amusements and saloons and gambling devices filled the plaza, and kept open until late at night. As Antonio wandered about the place he came upon one of the cheaper lotteries where the crowd was great. Each chance was so cheap that, thought he, one could play all night and scarcely lose a dime. He took a chance, and as the numbers were called off put a bean on each number of his card. Suddenly he saw it was filled, and he called out,—he had won nearly 20 cents,—but at that all eyes were turned on him. Poor Antonio, how he wished he could crawl under the table! He knew what they were thinking,—that no true evangélico would be there. He had been trapped, and his light had gone out!

* * *

Again, he found himself in a throng in front of a circus tent. He felt he ought not to be there, that as a believer he should guard his testimony. A worldly friend came along and said:

"Come on, Antonio, let's go in!"

"Really," he replied, "I can't afford it."

"Never mind about that!" was the reply, "I'll pay your way in," and he was off for a ticket.

Embarrassed, Antonio felt he could not refuse, and soon he was crowding into the tent, crouching as low and close behind the back of his worldly friend as he could get so that others might not notice him. But how he suffered. "I, a believer, what business had I of hiding behind the back of a man of the world, doing something I was ashamed of?" Where now was his light?

Then he went on to exhort us all about not hiding our lights under bushels, about living a life that was honest and free from the appearance of evil, for Christ's sake, that one's testimony might be clear and strong and one's heart at peace.—"Guatemala News."

"I Know Where There Is Water!"

By a Swedish Traveler in Africa

I once had an opportunity to hear a sermon by a native. It was really an experience. The audience consisted, in addition to myself, my two servants and some porters, of about 200 Negroes, men and women, including chiefs, medicine men and witch doctors. The sermon was like this:

Once upon a time, said the preacher, there was a severe drought in the land. The dry season was over, but the rain delayed and delayed and delayed, and seemed never to come. The rivers dried out, all the wells dried out, and there was no water anywhere in the land. The animals suffered, and could find no relief.

At last all the animals were called together for a conference to consider their desperate situation. To this conference came all the beasts and fowl of the earth. The leopard came, and the hyena, the lion and the elephant, as well as the rabbit and the dove, all came. The lion was elected chairman, as he was the strongest and the wisest. The elephant became his prime minister, because he too was strong and wise.

A long conference ensued, and the discussion became lively, but nobody seemed to be able to find a solution. At last the little tortoise lifted its little head and said:

"I know where there is water."

"Who has asked you for your opinion?" roared the lion. "When we need your advice, we will let you know. This is a conference of powerful animals to decide important questions, and not a meeting in a fish pond."

The discussion continued.

"Once upon a time when I was on a long journey," said the leopard, "I saw a great lake which had no other shore and which consisted of nothing but water. Let us go there and drink!"

"You are crazy," said the elephant. "I know that lake and have often been there, but you cannot drink its water, for you will die if you do. It has been bewitched by the king of death. (He referred to the ocean.) You must bring some better suggestion."

The little tortoise again lifted up its head and said: "But I really do know where there is water."

"Who asked you to speak?" said the elephant, and trod on the little tortoise with his great foot so that the tortoise was pressed down into the sand. But after a while the tortoise emerged from the sand, and as it started away said:

"But I do know where there is water, and now I am going there!"

Only the rabbit followed it to the water hole, which the tortoise knew so well because it lived beside it. The other animals continued their discussion, but finally all died a deplorable death.

I am like that small tortoise, said the preacher. I know where there is water to be had, and I have often told you so. Your chiefs and medicine men have tried to trample me down into the sand as the elephant did with the tortoise, but I will not stay in the sand. I actually do know where water can be found, the running water of life which can make us all happy. It will change us and make us all into new living creatures. I invite you again to come and drink of this water and become members of our Christian church!

I observed a little impression made on two or three of the hearers, the rest, as usual, showing huge approbation and absolute unconcern.—John Wesley, after preaching.

Transforming an Elephant's Jungle Playground into a Hospital for Lepers

James W. McKean, M.D., Chiengmai, Siam

Of all the diseases that afflict mankind none has so long a written record as leprosy. Egyptian history mentions leprosy as existing in the land of the Pharaohs as early as 3000 B.C. Whether the Israelites on their return from Egypt carried leprosy into Palestine is not known, but Moses some fourteen centuries B.C. recognized the malady and made wise laws for the protection of his people. Ancient writings in China and India mention leprosy.

Leprosy was introduced into Greece in the 4th century B.C. and into Italy about the beginning of the Christian era. It first reached England about 950 A.D. During the Middle Ages it was common throughout Europe, and still lingers in Italy, France, Spain, Germany, and Russia, as well as in Greece, Norway, and Iceland.

In the closing years of the last century the life and labors of three devoted men brought to the attention of the world in a new and effective manner the grave importance of this ancient and dreaded disease.

The prolonged and zealous studies of the disease by Dr. Amaurer Hansen of Norway resulted in the discovery of the causative germ, which is now called Hansen's bacillus, or the bacillus of leprosy. This was an event of great importance in giving definiteness to the understanding of the disease.

Father Damien, a Belgian Roman Catholic priest, gave many years of sacrificial service to the Hawaiian lepers on the island of Molokai, and thereby aroused in the minds of the Christian world a sense of the great need and great opportunity of bringing some measure of relief to those suffering from leprosy.

The humanitarian and distinctively Christian work begun by Wellesley C. Bailey in India as a part of his missionary task, although small in its beginnings, was of a constructive type and developed into the well known Mission to Lepers, which was directed by Mr. Bailey for some 40 years and in September 1924 celebrated its jubilee.

As an extension and outgrowth of Mr. Bailey's work the American Mission to Lepers came into being. These two missions with headquarters in London and New York are giving care and treatment in their many hospitals to thousands of persons suffering from leprosy throughout the world.

* * *

In Siam, as in all Oriental countries where leprosy prevails, the leper is not wanted in any community; and as the disease advances he becomes more and more and more deformed and mutilated and repulsive until, being everywhere refused residence, he is compelled to become a wandering beggar without home or friends.

Chiengmai, the former capital of North Siam, attracted many lepers because of its large street markets where begging brought large returns. Into the dooryard of the missionary day by day they came in numbers to beg for alms. It had for them an especial attraction because there, in addition to a few coins, were obtainable the medicines so much desired for their leprous sores and for their other ailments.

The increasing number of these diseased and helpless people impressed upon us the exceeding need of some real provision for them, and land was sought for establishing an asylum. The place chosen was an island in the Maping River some five miles below Chiengmai City. This island had been the forage ground of a vicious elephant, after whose death the area grew up into a tangled jungle. In this condition it was given to us for the purposes of an asylum by the prince who had owned the elephant.

The beginnings of the asylum were far from auspicious. With more than a hundred acres of land overgrown with briars and thorns, with six or eight homeless leper people anxious to take up residence in the shade of the trees, with no funds in sight for the purchase of food and clothing, the outlook was not encouraging.

However, on making known to the public and to friends the needs of our leper wards, responses in gifts of money for maintenance were received in increasing numbers. During more than ten years the British Mission to Lepers generously gave financial aid. During later years the American Mission to Lepers has given most valuable support and encouragement. His Siamese Majesty's government through the agency of the Siamese Red Cross Society has made valuable grants-in-aid.

From the inception of the Asylum until the present time two ideals constantly have been kept in view: first, to render the institution as homelike as possible, and second, to endeavor to win every patient to acceptance of Christ as friend and Saviour.

As to the first, barring the prohibition of marriage the Asylum is in all respects a real community of more than 400 persons whose activities move along the ordinary channels of community life. The daily tasks pertaining to the household, the gardens, the roads, the schools, the tailor shop, the work shop, with carpentry, painting, blacksmith and machine departments, nursing, cookery, building, etc., all find a place here. All of these tasks involve, of course, a greater or less degree of labor, labor being an integral part of a contented life. In anticipation of a visit by Their Majesties, the King and Queen, the leper women made 1600 Siamese flags which were used to bedeck the more than one hundred buildings at the time of the royal visit.

Not only do these leper villagers keep in good order their own dooryards, the roads and the gardens, but they have also a heavy yet agreeable task in hulling the scores of bushels of rice that are issued to the whole community each Thursday morning. These occupations are of great value in relieving to a degree the monotony of asylum life.

Exercise is assuming more and more a prominent place in the routine treatment of leprosy. Indeed, "occupational therapy" has proved so useful that no scheme of treatment can afford to omit it. Of course it is a great gain to the patient when this beneficial ex-

ercise takes the form of pleasant and remunerative work.

As a further contribution to normal conditions of life these people, who according to Siamese custom are no longer citizens, pay no taxes and are counted as dead, were rehabilitated by the adoption of the Siamese form of self-government. They elect their own mayor and councilmen, appoint the school teachers and the members of the sanitary squad, choose their own police for their protection, hold their own courts, give direction to the manifold lines of work in the community, and now know themselves to be useful citizens of Siam, real members of the body politic.

The second ideal was embodied in the prayer with which the Asylum was begun and in which we still ask all Christian folk everywhere often to join, namely, that all patients who in all the years to come should find refuge here might become true and devoted followers of Christ. This ideal has been realized in a most wonderful and most gratifying way.

From the first day until the present more than 1300 leper people have been received. With but few exceptions they have become Christians. Life has taken on a new meaning. They now know that they are not suffering for sins committed in a previous state of existence. They know that they are children of a king, and that one day they will go to dwell with him, free from sin and disease. Such assurance as this gives them great joy and is the prime cause of their contentment.

But these Christian folk are not content to be merely contented themselves. Their joy in their new found hope gives them a great desire to proclaim the good news to others. They believe in the efficacy of prayer and in the value of sacrificial giving. They know that their present physical welfare, as well as their spiritual privileges, are the result of the prayer and sacrificial giving of God's people in America, and they wish to bestow like benefits upon others. To this end they not only pray but give.

Out of their scant food allowance these devoted people give with a surprising liberality. On one occasion a noted scientist and world traveler accompanied us to a Sunday morning service. On noting the large offering of copper coins he said almost angrily:

"If I were you I would be ashamed to take all that money from these poor people!"

To this there was but one reply, namely, that to deny them this privilege would deprive them of one of their chief pleasures. Their contributions go far afield. They rejoice greatly in extending their gifts to leper asylums in lower Siam, China, the Philippines and Palestine, to Bible work in Latvia and South America, to the American Bible Society, the American Mission to Lepers, the Siamese Red Cross Society, and elsewhere. Nor do they forget their own people. An ordained minister supported by their gifts carries the gospel message to their brethren in the broad Chiengmai plain.

So marked is the zeal and devotion of this leper church of 400 members in proclaiming the Good News that it may be considered as one of the important evangelistic agencies in Siam.

Truly the transforming power of the gospel is manifest when leper people, outcasts, the off-scouring of society, are salvaged and made kings and priests unto God, giving, praying and laboring for the salvation of others!

* * *

The work of the American Mission to Lepers and the Mission to Lepers in Great Britain is of the utmost value and deserving of the generous support of all Christian people everywhere. Not only is the untold physical and mental suffering of thousands of leper people greatly mitigated, but to them the gospel is given and they in turn publish the Good News to others.

A highly important and far-reaching effect of the work of these missions has been to awaken governments to a realization of the seriousness of leprosy as a world problem. A leper population of three millions in a world population of eighteen hundred millions cannot be ignored with impunity.

The British Empire Leprosy Relief Association, whose slogan is "To Stamp out Leprosy in the British Empire," the formation of the Chinese Mission to Lepers "To Rid China of Leprosy," the Leprosy Eradication Plan of Japan, recently adopted by the Ministry of the Interior and actively fostered by the Empress Dowager and other royalty, the definite interest of the royalty of Siam in leper control, all these and other

View of the Chiengmai leper institution

movements not mentioned, evincing a worldwide grappling with this great sanitary problem, are the outcome of the work of the Missions to Lepers, whose activities should be supported and enlarged by all people of large vision and of good will.

Chiengmai Leper Asylum recalls with deep gratitude the benefits received through the agency of the RECORD OF CHRISTIAN WORK. Many years ago Mr. W. R. Moody asked the writer to supply an article regarding the work of the Asylum. As a result of reading the article Mr. C. W. Black of Malvern, Iowa, contributed $2000 to build a dormitory for sixteen leper men. On seeing a photograph of the completed building and the men who had become his guests Mr. Black perceived a further need, namely, food, clothing, medicines, etc. This need he met by sending to us every year for many years from four hundred to five hundred dollars.

For over two months this widow leper traveled on mutilated feet through jungle land, carrying her three-year-old child, to reach Chiengmai Leper Asylum

Some ten years ago he wrote saying: "I am growing old. I am sending to the American Mission to Lepers five thousand dollars to support the men in Black Dormitory for ten years." On being asked to allow the money to be used for the purchase of a rice field he readily assented, and now for several years the Black Rice Field has supplied and for all the years to come will continue to supply the support of Mr. Black's wards. This godly man continued to pray for his leper friends until the time of his recent death.

"I was hungered and ye gave me meat; I was a stranger and ye took me in."

The Need of a Changed Life

Rev. James Reid, Eastbourne, England

Nicodemus, the Pharisee, the ruler of the Jews, came to Jesus by night, and said, Master, we know that thou art a teacher come from God, for no one can do these miracles that thou doest except God be with him! Jesus answered and said, Verily I say unto thee, Except a man be born from above he cannot see the kingdom of God! John 3. 2, 3.

This is one of the most remarkable of all the personal interviews of Jesus. Nicodemus was in some ways an attractive figure. He was one of the best of his class, and his class was the most religious and the most respected in Palestine. He was one of the Council that ruled Judaism, an aristocrat, and a scholar. He was evidently attracted to Jesus. There was something in Christ which had drawn him. He had not allowed his mind to be closed against Christ, as so many others of his class had done, through prejudice, through that fear of losing their own prestige and power which makes some people armor-clad against any truth not authorized by them. He came to Jesus by night and secretly: but it was something that he came at all. Various theories have been held as to why he came.

Some think it was as a kind of unofficial deputation from the Pharisees. It is suggested that the Pharisees had recognized Christ's influence with the people, that they thought it would be a great thing if they could win him over, make terms with him, annex him to their movement. If they could have the help of this wonderful personality, who evidently had power and who was at least a deeply religious man, they might win back the loyalty of the masses for their religion. In any case, if they got him in among them they could take what they wanted and suppress what there was in him which was inconvenient and disturbing. A little pruning and training, and he would be safe. And so Nicodemus came to see if by a little kindness and perhaps a bit of diplomacy he could not win Christ to their side.

That is one theory. I'm not sure about it. I have a feeling that his object was personal. He had a real unrest. He was not satisfied. The kingdom of God, which he desired, for which he longed, seemed far away as yet. Perhaps Christ had a secret which would bring it nearer. Or it may be that with all his efforts to keep the law and reach a high standard of goodness he could not quite satisfy his conscience. Perhaps there was a consciousness that many people like him had then, and have today, that there was something better that they had not found, something deeper than they had known, some vital secret of God which would give them peace and power in their lives. And so with this hungry, wistful, unsatisfied heart Nicodemus came to Jesus.

He begins by a bit of appreciation. "Rabbi," "Teacher," quite respectfully he calls him.

"Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him."

What he would have said next we do not know, for Jesus stopped him before he could get any further.

"Verily I say unto thee, Except a man be born from above he cannot see the kingdom of God."

And then followed that conversation in which Christ laid down the truth that has repelled so many, and for others has been the gateway of life:

"Except a man be born of the Spirit

he cannot enter into the kingdom of God."

1

Now this must have been a staggering reply to Nicodemus, a knock-out blow. It has staggered a good many people since then with less reason.

Here is a man who comes to Christ wanting his help to become a better man. For that, I believe, is at the heart of it. He is not a bad man. He is one of the best of his type, and the type was the best in the world of his day. He had his lights, and they were in some ways fine lights, and he lived up to them. The basis of his goodness, of course, was the Ten Commandments, and whatever we may think of the Ten Commandments they take some living up to. Just think them over! They all provide a pretty searching test if you think of looking over your life, and especially if you think them out. Many a man today finds them a good bit more than he can manage. And Nicodemus was a descendant of Abraham, one of the aristocracy of Palestine; and remember, the Jewish state with all its faults is the only state in the world where the aristocracy was based not on money or land or position, but on religion. He was all that, yet he was not satisfied, and he went to Christ in his search for more light and more help to follow the road of goodness, the road that lured him and yet failed to get him anywhere. And Christ said calmly to this man, one of the best specimens of the religious world of his day, an upright religious gentleman:

"You must be born again! You have got to be changed!"

Again, Nicodemus was out for the kingdom of God—according to his own ideas, of course. He wanted a better world. He believed in a golden age which God was going to bring in by some stroke of his infinite power, an age in which wars and disease and sorrow and all sorts of wrong and injustice would be swept away. In his own way he was out for that kingdom, and would do anything he could to hasten the coming of it. Yet Christ said to him that before he could see the kingdom of God he had got to be changed. Not a shallow change either, not something on the surface. It was radical, deep, going to the heart and center of his personality. It was regeneration, which is a scientific word: a rebirth. It was a radical new beginning in which he would become a new creation, a new kind of man. It meant being turned upside down, or right side up. "Verily I say unto you, Except a man be born from above he cannot see the kingdom of God."

Now this is something that challenges us. It challenges us in the churches. Conversion, whether we like the word or not, is a fact. It happens. The New Testament tells of almost nothing else than of lives which have been radically changed. Its great stories are nearly all stories of conversion. Paul was so sure of its importance, so full of what it had meant to his own life, that he tells the story of his own conversion over and over again. He goes on telling it wherever he gets a chance. Conversion is not only a fact: it is a necessity. It may be sudden or it may be gradual. It may be both the sudden and the gradual, a change that comes in leaps. It may come with an excitement that whirls a man off his emotional balance for the moment; or it may come quietly and simply and with a good deal of pain like that of the slow waking into life of some paralyzed limb, or the painful unfolding of some moth from the chrysalis in which it has been sealed up. But whatever the form of its coming it is a fact. It is the real basis of any Christian life. Except a man be born of the Spirit he cannot enter the kingdom of God.

2

What it means for people may vary in its emphasis according to their need.

For Nicodemus and for many others it meant, for one thing, a change of the ideas of his thinking about various things.

The need of this change he betrayed in his opening speech to Christ. He said:

"We know that thou art a teacher come from God, for no one can do these miracles that thou doest except God be with him."

He had, you see, a completely wrong idea of the power of God. He imagined that the power of God and the sign of his presence is in the physical force which can make a cripple walk and a blind man a physical miracle. It was a wrong idea of God and of his power. He did not see that God's true power is love, the love which wins its victories over the sin in the heart by persuasion and not by force. He did not see that the real miracle, the real sign of God, was just Jesus himself, that amazing spirit of love and compassion.

And he had, of course, following on that, wrong ideas about God's way of bringing in the kingdom. He imagined it would come by God's hand changing things externally; by force, sweeping away wrong and injustice, slaying the wrongdoer or cowing him into obedience, and banishing disease and sickness and all the rest, and turning the world into a kind of garden city. A good many people had that idea then, and have it still. Of course, the kingdom will not have come till these things happen, till the slums get swept away and disease is overcome and prevented, and wrong and injustice are got rid of. But some of these things might come by some external force tomorrow and we would still not have the kingdom of God. For the kingdom of God is a society of men and women whose lives have been changed by Christ till they are living in love, and love is finding expression in their lives.

Those ideas of Nicodemus needed to be changed. And his spirit needed to be changed, his whole attitude to God and to goodness. He thought that goodness was the keeping of rules and regulations, just as many people think today. I pay my debts, they will tell you, I give money in subscriptions, I keep the commandments, I play the game of decent living. Nicodemus thought that was goodness. He did not realize that goodness is something entirely different. It is a fruit of the Spirit, of a spirit of love to God and to men springing up in the heart in which God has planted it. It is the fruit of a living Spirit in fact, a life that has awakened within, has been awakened by the touch of God, and is nourished by dependence on his grace, a firsthand possession, a life in which for the first time we are alive. The new life is a life

of unselfishness, a life in which Christ is the center, and self is dethroned. It is a life in which he has come to be Lord and Master. It is a life which springs from a constant dependence on him, a constant openness to his Spirit, a constant surrender of our whole wills to do his will. But it is a new manhood and a radical change of spirit.

It may not seem much, this change, when we try to define it, but it is the only real change that is possible.

It may not seem much to say that a man is changed from selfishness to unselfishness, but it would mean many a miserable, wretched, unhappy creature turned into a free, joyous spirit, and many a home from a dungeon into a little bit of heaven.

It may not seem much to say that instead of living for self a man is living for Christ, but in it is all the difference between a man who is a money-grubber and an oppressor of his fellows, and one like David Livingstone, whose whole life is still shining today with beauty out of the swamps and horrors of the Africa in which he spent it.

It may not seem much to say that a man is changed from being an egoist into being a child of God, but it means all the difference between one whose pride is a curse to himself and to all he meets with, and one whose presence is a kind of benediction. Whatever our outward life may be, we are what we are according to what motive, what principle, what spirit is at the center of our life.

It may not seem much to say that a man is changed from following self-will and striving for his own goodness into one whose whole self is surrendered to doing the will of God, but it means all the difference between one whose life is miserable and fretted and filled with failure, and one in whose heart there is the peace that passeth understanding, and in whose life and influence there is a quality such as makes people long to know the secret of it and to possess it.

This change of spirit by the Spirit of God is the real change, and it changes everything. It changes our outlook, our thoughts. It changes our attitude to people. It changes our ambitions and our purpose. It is a change through and through, and Christian living begins there. Except a man be born of the Spirit he cannot see the kingdom of God!

3

Now many of us have got to get down to that. I think all of us. For I believe that conversion is not a definite act done once for all, but a process that goes on and on, and bit by bit, as long as life lasts. And the nearer we are to Christ, and the more his Spirit is in our hearts the more we see the need of it.

I believe that Paul had a good deal of converting to be done in him after his first change, the big change-over. There was a whole lot of raw and crude material of selfishness that Christ had to get down into and change into the material of his new character. The point is that Christ can do nothing for us except by way of changing us within. He cannot be captured and used for purposes of our own, however noble. To let him into life at all means giving him the center. He can only really help us in anything in the measure in which we will let him do everything.

Here is one, for instance, who has been praying for deliverance from some sin, some temptation, and has gone to Christ and asked him to help with it, and somehow nothing has happened. I wonder if the real reason for that is not just this, that he cannot help us till we allow him to change us, to turn our life upside down, to alter all our purposes and ambitions and desires, to come right into our life. The trouble with Nicodemus was that he wanted to capture Jesus, to annex Christ; and Christ could do nothing for him till Nicodemus allowed Christ to annex him. And perhaps we have never realized that that particular sin of which we were so conscious has its roots not, as we imagine, in some one passion, some one instinct, but deeper, in the whole set of our life, our whole selfish attitude to others and to God. It is what sin often is, merely a symptom of a deep-seated disease, and Christ wants to tackle the thing at its roots.

Or we are looking over our life, and we long for some virtue, some grace: perhaps to be just a little kinder to other people. We have an irritable temper and it breaks out sometimes, or we cannot help being a bit harsh and rude and thoughtless, and we look at the lives of other people we know, and as we see how kind they are and realize how beautiful that kind of grace is we ask God to give it to us. But the fact is that God can do nothing with us in that direction till we get a bit deeper and let him get a bit deeper. For the real root of the thing, the rudeness and thoughtlessness and irritability, perhaps is this—that we are filled with self-will, and that we have a certain contempt for other people; or that we want, unconsciously perhaps, to use them for our purposes, or to make them according to our own pattern. We do not really, fundamentally, love them. And what we need in our hearts is what the Spirit of Christ can put there by changing us, the spirit of a real unselfishness, the outlook of love that sees the value of others and goes out to them and thinks of them with the reverence and compassion of Christ himself. It is an inward change we need, something fundamental.

Or perhaps we are keen on the coming of the kingdom, the new social order and all the rest of it,—and who that has any kind of compassionate spirit can shut his heart against the wrong and miseries that others suffer, and that are there because of our corporate callousness and corporate sin? We are keen to help, and we pray that God would help us to do so, and that Christ would give us the aid of his Spirit. But the real truth, when we get down to facts, is that the world around us will remain a mirror of what we all are in our hearts. Out of the heart, said Christ, are the issues of life. Wars come out of the heart. The slums come out of the heart. The wrongs that people are allowed to suffer come out of the heart. The filthy mining villages and factory villages, grimed with smoke and dirt, come out of the hearts of people, and not merely out of the hearts of those who live in them, but of those who made them and allowed them to become what they are, and out of the hearts of people who allow them to remain so. We did not intend these things: they just come because we let them come. The external world is a reflection of what is in

the heart of man. And it means this, that if any kind of new world is to appear it will have to come out of the heart, and it will be the reflection of the love and purity, unselfishness and honesty, in the hearts of men which the Spirit of Christ alone can awaken there.

I hope no one will accuse me of any such nonsense as saying that we will never have a better world till everyone in it is saved. One redeemed slum landlord could make a considerable inroad on the slums tomorrow; and if he were saved he would do it. But do not let us forget this, that we cannot make any kind of God's world, or work for it with any effectiveness, till our own spirit is right, till our own heart is changed, and till we possess a life that can beat and overcome the other kind of life by something finer! That is the thing that needs doing. Nicodemus wanted to work for the kingdom of God: Christ said to him in effect, the biggest contribution you can make to the coming of the kingdom is the contribution of your own regenerated self, and only thus will the kingdom come to you, and through you.

Or again, it may be that we are working for Christ and we want what is called power. There is a good deal of talk about power in these days, perhaps because the material power of the world is so obviously in excess of our spiritual power. The word is in the air. Many a worker in the Sunday school and elsewhere wants power. And it may be we go to God asking for power as if it were some magical, almost physical, gift. The world of today thinks in terms of horsepower and of voltages, and we have almost got into the way of thinking of human personality and its power as if they could be gauged by the same kind of meter. If that kind of power could be given, just handed out, so that a man by means of it could influence people for Christ, it would be a most dangerous gift for its possessor. It might be debasing. But in point of fact spiritual power does not come that way. There is no such thing as spiritual power except the power of a spirit in which Christ dwells: and the man who has that may be all unconscious of any power, he may feel only his own weakness. The only way in which real power can come is not by seeking IT, which may be only a form of pride, but by seeking Christ, by allowing him to put us right within.

The Epic of the World

Apart from all questions of religious and historical import, the Bible is the epic of the world. Written in the East, its characters live forever in the West. Written in one province, they pervade the world. Penned in rude times, they are prized more and more as civilization advances. Product of antiquity, they come home to the business and men, women and children in modern days.—R. L. Stevenson.

In some of his early letters Temple Gairdner of Cairo speaks of coveting power. "Few people can stand power," he said. "I feel that the true power of the Spirit is inseparable from conformity to Christ in life and in death; and this we should covet first, and let the power take care of itself, which assuredly it will."

Real power comes from likeness to Christ, that likeness which the Spirit of Christ can alone create. The inward change is the living secret of power.

It is this inward change we need, some more than others. For in some it has begun. How does it come?

It comes by the work of the Spirit of Christ in our hearts as we are open to him. And to all that we see in him in the Gospels, and know of him, we have to add this, that he is one who also works within. Through the surrender to him, seen in that love on Calvary, the great thing happens. Nicodemus went away. We hear nothing more of him, except one protest which he made in the Sanhedrin in favor of Christ, till Calvary is over, and then we find him out in the open at last, all his reserve broken down, his whole soul awakened to that amazing love. The cross had brought him to Christ's feet.

Why is it not happening in us? Is it because we have given up belief that it is possible? Is it because we have ceased to believe in moral miracle? Is it because the whole thing is so incredible? Do we imagine it belongs to a world that has passed away?

Down near the city of Rome there is a long chain of arches stretching for 40 miles across the plains. It is the old aqueduct that used to bring the water from the Alban hills into the city. The aqueduct has long since broken down. Only the arches are standing, a monument to what men will do for water. But the springs are still there, the fountains are still flowing. So it is today. Forms change, doctrines change, rituals change. Yet the eternal springs are still there.

Is there any one here belonging to this modern world who knows that his need, her need, is just this of which I have been speaking, this need of the deep radical inward change? Listen to what Peter said about it:

"The promise is unto you, and to your children, and to them that are afar off, and as many as the Lord our God shall call."

And the fact that you feel the need means that God is calling you, offering to you this gift!

We Thank Thee, Lord!

For perfect childlike confidence in thee,
For childlike glimpses of the life to be,
For trust akin to my child's trust in me,
For hearts at rest through confidence in thee,
We thank thee, Lord!

—John Oxenham

Woman and Jesus

4—Living Water

Rev. Milton T. Stauffer, D.D., New Brunswick, New Jersey

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat! Isaiah 55. 1.

Let us shut our eyes of sense and with the eyes of imagination see an immortal picture this morning! It is the time of the Feast of the Tabernacle. For seven days Jerusalem has been crowded with village and country folk in holiday mood. They are living temporarily in booths constructed out of grass and palm branches. These are the days when the story of the remarkable trek of their fathers from Egypt through the wilderness to the Promised Land is retold in prose and pageantry. The story of their crossing of the Red Sea, the story of their tacking back and forth from oasis to oasis across the desert wastes in search of water, the story of the bitter waters of Marah, of the smiting of the rock in the wilderness of Kadesh where their fathers almost perished of thirst, and their arrival at last at Elim, "where were twelve springs of water."

And now it is "the last, that great day of the feast," and the village folks from near and far are about to witness a most impressive ceremony in the crowded Temple area. Priests clothed in white robes, to the sound of the timbrel and the notes of silver trumpets, are marching in stately procession, each carrying a golden water jar on his shoulder. They are going out from the Temple through the water gate, down the marble stairs, and around the hill Zion to the pool of Siloam. There each priest stoops down in turn to fill his golden urn out of the peaceful pool, and with it once again to his shoulder returns in orderly procession to the Temple court. There in a great circle around the altar they pour out this "living water" upon the sacrifice while the Levites chant the words, "With joy shall ye draw water out of the wells of salvation."

It was more than pageantry: it was a great religious sacrament. But it was empty ritual, and a sad travesty.

Somewhere in that great crowd of onlooking country and village people stands Jesus of Nazareth with his disciples. He has been looking at this magnificent pageantry, and he has been thinking deep of its symbolism, wondering about its meaning. And now he can stand the hollow mockery no longer. He who knew the unsatisfied religious thirst of his own kith and kin, whose sandals covered every square inch of this Temple area, must speak out or forever hold his peace. The Spirit of God is upon him. He cannot restrain his emotions. Lifting his arms up to heaven and out toward these shepherdless sheep who "look up but are not fed," he cried out with a great voice:

"If any man thirst let him come unto me and drink! He that believeth on me, as the Scripture hath said, (not out of any golden water jar but) out of his own body shall flow forth streams of living water."

Can you imagine the effect of these startling words upon that great assembly? Can you appreciate the consternation which fell upon those white-robed priests? Think of the courage it must have taken for this Galilean peasant, this miracle-worker, on this great and last day of the feast in the supreme hour of its religious pageantry to interrupt the high ceremonies by crying out these blasphemous words, "If any man thirst let him come unto me and drink!" So at least these words must have sounded to the orthodox Jew. Was not this man usurping divine prerogatives? God himself was the only well of salvation. Was this Nazarene displacing God? Years later Paul could write, "They drank of that spiritual rock that followed them, and that rock was Christ." But in those days no Jew in the Temple courts was prepared to accept this testimony.

Consider, first, that there are no limitations or exceptions to this invitation, "If ANY man thirst!"

This living water was not for Jews only. It had already been offered to the despised Samaritans. It was for women no less than men. This invitation transcended sex and race, time and place. The untouchable in India whose shadow brings defilement may come to this living fountain and drink. The Confucian scholar, the Japanese artisan, the Mohammedan trader, the European statesman, the American business man, all may come. Ho, every one that thirsteth let him come and drink! The only condition is a sense of lack,—if he thirst.

Then notice that there is only one thing we are to do: we are to drink.

We are not to gather around this fountain and look upon its placid surface, to organize discussion groups to talk about this water of life, to analyze it, and write sermons on its healing and curative properties: we are to drink of it and live.

We are not to take samples of this water in attractive receptacles to commend it to others. The water of life can never be commended in any disembodied form.

We are not to get a supply of it and keep it against some future need. We are to drink of it each day enough for each day's need. We are to take of this divine nature and let it change our own nature into newness of life, revolutionizing our thoughts, refining our hopes, making us new creatures in spirit and in deed, giving us new life purposes. "No longer I, but Christ liveth in me."

Only by partaking of the living water can we experience what it is. "Drink ye all of it!"

Have you ever felt an overwhelming enthusiasm to share what you have received and experienced in your Christian faith, constraining you, figuratively speaking, to stand up in your group and cry out with the prophet, "Ho, everyone that thirsteth, come ye to the waters"? If you have not, then perhaps it may be that you yourself have never partaken of this living water. You have merely heard about it, you have been talking about it, you have been deceiving yourself that you possess it. You have sipped from the overflowing cup held out to you, but you have not drunk deep of it. You have merely assuaged a superficial thirst, you have never par-

taken so fully of the nature of Christ that you are changed into a new creature, your old nature passing away and a Christlike nature taking its place. My enthusiasm for what Christ has to give to others issues out of my experience of what he has given to me. As long as Christ means little to me I cannot be strongly motivated to share that little with another.

How often I think of those messengers or servants in the parable who were sent into the highways and byways to invite guests to come in and partake of their Lord's banquet: "Come, for all things are now ready!" Their invitations were not compelling because they themselves had not partaken of the bounties of that feast to which they were inviting others. Their enthusiasms were super-imposed, not supported by first-hand experience. If they had themselves eaten of that solid food, tasted the delicacies, sipped of the sweet wine, they would have gone forth armed with the spell of the Ancient Mariner, their enthusiasm would have been irresistible.

Here is one rock-bottom difficulty in all our promotion of Christian social service programs and foreign missionary programs today: we ourselves have lost —or never experienced—genuine enthusiasm over Christ the living water!

Has it ever occurred to you that we expect of our missionaries something which many of us never ask of ourselves? We expect them to be so appreciative of the living water Christ offers to spiritually thirsty humanity that they will not be able to keep still on the highways of the world, or in its marketplaces, or in their own mission schools, but cry out, "Ho, everyone that thirsteth come ye to the waters!" But we do not expect this same enthusiasm in our Christian ministry at home or in ourselves. Honestly now, do we? It might be embarrassing. What would become of the Christian missionary movement if we at home who support it were to be as articulate in our enthusiasms as we expect our missionaries to be? Smoking embers would turn to flame. As a Chinese student put it some time ago:

"The missionary is always talking to us in China about Jesus and what Jesus can mean to life, but I do not hear the Christians in America talking like that."

When I first came back from China and visited among our American colleges as a Student Volunteer Movement secretary I met a young woman in one of our large Eastern universities who told me at some length of her admiration and enthusiasm for her father.

"You ought to know my father," she pleaded. "You would like him. He is a wonderful dad. You could not help but feel the inspiration of his character."

When after that day's work I boarded my train in Boston for New York and climbed into my upper berth I prayed as I had never prayed before to be as enthusiastic over my heavenly Father as this girl was enthusiastic over her earthly dad!

Almighty God, we ask that thou wilt forgive us if in the presence of living water we have turned away from the fountain to hewn-out cisterns, broken cisterns which can hold no water! Forgive us, we beseech thee, if we have thought of ourselves as supporters of a great on-going missionary movement in which we have hoped to share the living water to millions of our sisters around the world, but meantime we ourselves have not taken of that water, and have not lived a new life! How can we expect that there shall be any real enthusiasm, how can we revive the drooping spirits of our missionaries, how can we bring new life into this life-giving enterprise if we have not drunk of the water that thou hast to give? O God, thou living stream, course through our lives once again, cleanse us of all selfishness, subdue all pride in us, make us questions of how much we love our fellow men, give us the impulse to share what we have, and to discover for ourselves how rich our treasure is, and send us forth from this conference in humility and in deep consecration! Through Jesus Christ our Lord. Amen.

The Sudan's Awakening

E. Stuart-Watt

Soft the tread of naked feet
Moving toward the mercy seat
As the sons of the Sudan
Seek to find the Son of man!

Tears and sorrow, grief and pain
Wrung their hearts 'neath Islam's chain.
Long they groped in shades of night,
Long they cried to heaven for light.

Dark the veil that hid from view
Thorn-crowned Saviour, wet with dew,
Eyes that shone with love divine
Out of God's heart into thine.

But the veil o'er nations spread
Has been lifted, and the dead
Hear the voice of his dear Son:
"I have thy redemption won!"

Burst thy chains, then, captive race!
Jesus loves thee, matchless grace!
For thy wounds he offers balm,
For thy weariness his calm.

Hark the tread of myriad feet
Gathering on the golden street!
Sudanese join in the strain:
"Worthy is the Lamb once slain!"

THEOLOGY

A Well Balanced Diet of Music, the Need of Our Churches

Earl L. Wolslagel, Biltmore, North Carolina

The power of music is generally understood and needs no championing by me. Since music is considered as one of the finer arts it should be given much serious thought and careful study by pastors and those in positions of leadership in our churches. When singing is not regarded as merely incidental it will be the means of reaching hundreds of hearts often untouched by the preacher's message.

First of all, let sacred music have its proper place in all hours of worship, never allowing any sort of hymn to be sung just to fill in while people are being seated or the offering received!

The stranger in town, so I am told by hotel clerks quite frequently, does not usually ask, "Where will I hear the ablest sermon?" His question more often is, "Where will I hear the best music?" The churches that are attracting the largest numbers most regularly are almost without exception those in which congregational singing is most carefully nourished, cultivated, and encouraged.

I maintain that church singing should be congregational singing. Money alone will never make the music of any church a success. The performance of a few trained singers who may be employed seldom carries a message of comfort or cheer to a hungry heart.

There is no need for any denomination or any group of churches to go to extremes, especially in their disputatious moments, when there is a happy, satisfying, well-balanced menu on which all musical programs may be attractively, helpfully built. I recognize that there may be many who will clamor for the stately old hymns of the church, others who will desire only those songs that appeal strongly to the emotions, while still others will want them all on some pet theme, as social service, missions, grace, the atonement, consecration, heaven, or the second coming of Christ. Such a diet if not well balanced would soon cause musical or spiritual indigestion in any church.

Then, too, poor leadership is sometimes the cause of hymns or choruses of merit being thrown into the discard, whereas it has been demonstrated that had these numbers not been poorly sung or played they might have been made to be a distinct blessing.

It is to be expected that music which is full of life and vigor, that which we speak of as being especially rhythmical, is demanded in this era when tuneful melodies are making such deep impressions on our young people. Shall we fail to recognize or disregard it entirely? Most emphatically no, but I caution you to select a well balanced menu to avoid complications or trouble. I am attempting to lead your thought just here entirely along the line and in connection with our music programs in the church, where from one-third to one-half of the time is usually devoted to its use, either vocal or instrumental, and it is an undisputed fact that the responsiveness of the hearers to the spoken message depends greatly upon the preliminary service of song and worship as well as upon a capable director.

Dull, uninspiring music—singing especially,—is sure to ruin any meeting, while attractive, melodious songs assure large audiences and a spirit of contagious religious enthusiasm that will accomplish desired results. I am remembering, of course, that the music, melody and harmony (hymn tune), is only the vehicle to carry the words, and I believe thoroughly that there is absolutely no place in our worship for the much talked of jingle-jazz. While we are constantly hearing blasts of jazz over the radio I am aware of few tunes that in sacred music could be mentioned in that category as being used in the large majority of our churches.

Charles M. Alexander, of sainted memory here in Northfield and on many continents, and who will ever be recalled as the peer of song directors of the past generation, knew how to get people to sing and to decide for Christ, and he employed various means, adroitly mixing the old and new songs and hymns, the simple, tuneful and catchy melodies as well as the stately and more dignified hymn tunes, when they would best convey the messages desired, the words always being uppermost in his thoughts. Surely the music alone has no saving efficacy, though it is true that it has its peculiar urge and pull either toward the base or better emotions in a person's life, and for that reason should be given thoughtful study.

It is said that D. L. Moody didn't know one tune from another, but he knew well the power of gospel songs and hymns in securing immediate practical results. Continually I would warn against lowering the religious quality of the service by admitting music which will give nothing more than pleasure or entertainment. Preaching is for the warning, enlightenment and upbuilding of the hearers, and music has absolutely no place in church or Sunday school unless it can in some measure enforce the message of the minister or the lessons which are taught. Moreover, the real messages in song should be such as will leave individuals free, when proper stimulus comes, to act freely. Too many churches have been abandoning the music that is their heritage in that they employ a few singers to entertain with an entirely too classical program.

I would that it were in my power to suggest to our churches to see to it that men and women are elected to serve on music committees who know and appreciate the value of good music. I have met and had some experiences with members of so-called music committees who knew no more about music and its proper place in church worship than I know about farming,—and that is practically nothing. They wouldn't even know an efficient pianist, neither could they discern if a piano or organ were out of tune, nor whether an anthem were well or poorly rendered.

And by the way, if ever you expect to have hearty, stirring singing, don't get an inefficient, incompetent pianist or organist! Some churches within my knowledge, and also some Sunday schools, continue to hold on to such because they are faithful in attendance. That is their sole qualification or accomplishment, and as a result the music

is assuredly poor, and folk who have a keener sense of appreciation of things worthwhile are made to suffer tortures. It is abhorrent to think of such deplorable conditions or situations that are allowed to exist where it is positively unnecessary. Ofttimes young people of ability might be utilized and their talents developed if only they were given the opportunity to serve in positions of leadership.

But besides having the proper time and place for good music, a capable director, stirring singing, a well-balanced menu of hymns and choruses, a functioning music committee of ability, and a competent accompanist, I want to say that an ample supply of good song books with plenty of hymns and gospel songs —new and old,—should be purchased and used. With a good leader, whether called precentor, tune-hoister or director I care not, but one who understands folks as well as the art of conducting, a helpful, spiritual song service, a sympathetic pastor, a loyal, supporting choir of adults and young people, an orchestra if possible—especially for the Sunday school,—standing by and serving to the best of their ability, we may hope to approach our ideal in a well-rounded program of musical activities in any local church.

A mixed quartet for church services, around which as a nucleus is built or organized a volunteer chorus choir, would be found to be most practical in the average church, the volunteer singers being anxious for and also repaid by the special training they might receive at rehearsals.

Special musical selections, vocal or instrumental,—solos, duets, trios, quartets, etc.,—could be made attractive features each Sunday morning in Sunday school. I recall that in a Florida church the first thing on the program was always some sort of a musical surprise, and those who were not there on time missed it, being held outside in the corridor or vestibule while this special number was rendered. This seemed to stimulate the on-time attendance record, and might be done in any department of any Sunday school anywhere, anytime.

In conclusion I would say that only when our churches realize the place and power of music in the church worship and support it with their finances, prayers, and loyal coöperation will we have the dawning of a new day for the gospel in song.

The Must-Be-Dones: Our Attitude Toward Things and Life

Rev. Maurice A. Levy, D.D., Pittsfield, Massachusetts

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus! Colossians 3. 17.

It is a far cry from Ecclesiastes to Colossians. The traditional author of the former is Solomon, that inspired pessimist of the Old Testament. The writer of the latter is that irrepressible optimist of the New Testament, the apostle Paul. They agreed in general concerning a philosophy of life. Solomon said, "Whatsoever thy hand findeth to do, do it with thy might!" St. Paul added, "Whatsoever ye do, do all for the glory of God!" They came to that extent into agreement, but there their getting together seemed to stop. They differed in the motive for making the most of things and the best of life.

Solomon said, Put all you have into making good in life because there is nothing to do by and by, you will get no chance beyond the range of this present life! St. Paul said, Make the most of things and the best of life because it is far more than the meager thing suggested by a pessimistic philosophy! Whatever you do, do all for the glory of God! Whatsoever you do in word or deed, do all in the name of the Lord Jesus!

Life is rich, life is forever looming, life is something caught up into the great sweep of the expanding purpose and glory of God. Therefore to whatever you set your hand, do it in the name, that is, in the spirit of the Lord Jesus!

There are two tremendous words in the New Testament. The first is WHOSOEVER, a term 24,000 miles in circumference, gathering up into itself the aspiration, hope, hunger, spiritual eagerness and indescribable longing of every man, woman and child. God so loved the world that he gave his only begotten Son that WHOSOEVER believeth in him should not perish, but have everlasting life.

The second word is WHATSOEVER, doing for things and life generally what whosoever does for the human personality.

Whatsoever! There is no limitation. That, too, gathers up into itself every thought, aspiration, purpose, everything which we consider to be worthwhile, deserving of our utmost thought and effort. There is nothing so big as to be too vast for its grasp. There is nothing too meager to be comprehended in its glorious sweep.

Whatsoever. Trifles make perfection, and perfection is no trifle. May it not be that in these things which ordinarily we define as trifling we are to discover the real test of our capacity to live in the spirit of the Son of God?

There are activities which constitute their own impulses. They are large and seen, they can be applauded by our fellows. Those of you who have been in London have stood outside magnificent St. Paul's and seen therein the tribute-inscription to the architect, Sir Christopher Wren:

"Wouldst thou see his monument? Look about!"

There are activities that stand out like that. They bear their own witness to the well doing of those who have conceived them and brought them into the range of reality.

There are others, however, which do not have such power of impulse and purpose as these larger things. There is the real test,—our ability to make good when we are out of sight. Not the major things, but those which we are

apt to style minor. They do not count apparently: at least they do not bulk tremendously.

There is to be included with them what we have to do for a living: our task, our vocation, our livelihood. If there is anything man could ask for himself and for those who call him friend it is that he may be able to get a kick out of the thing he has to do for a living. How many of you have been able to translate your bookkeeping, your store-tending, your farming, your carpentering, your painting, into things of inspiration, greatness and glory? The difficulty is that it is hard for us to treat such things in terms of the romantic, and also in terms of the inspiring and ultimately worthy. Why not make a hobby of the things you have to do, anyway? That is what will make life not a dreariness of unending grind, but something superb, triumphant.

Again, let us consider that these are the must-be-dones of life of which we have been speaking, the things which we have to do for a living. That means life in the ordinary, the round of things that constitute the daily grind.

I suppose there is no place where such activities stand out more than on a farm. Chores morning and night, fires and wood-lugging, milking, pasturing, over and over again, day after day. It is the same with the woman as with the man. My mother used to say, "Man works from sun to sun; woman's work is never done." Housekeeping, cooking, sweeping, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday: these are the must-be-dones of life.

Why can't we do them to the glory of God? That is what lifts them out of the commonplace, because it gives us something to inspire, as a result of which we relate the meager undertaking to the far-flung projects of the glory of God. What is it can take drudgery and make it a wonderful thing of glory?

A few years ago Mrs. Levy and I were guests of a friend in Detroit. While there he took us on a visit to the Ford plant at the River Rouge. We saw that long line of Fords in the making, moving just slowly enough to permit every workman to do the one task allotted to him from whistle-blow in the morning until whistle-blow at night. Across a kind of passageway along the windows in the building there was a bench, and at it scores of men pegging away, each one at his own specialty. It was a dreary thing. The same in the morning, the same in the afternoon, the same every day, day after day, year after year. What could save those men from interpreting the things that they were doing in terms of drudging necessity?

To have courage without pugnacity,
To have conviction without bigotry,
To have charity without condescension,
To have faith without credulity,
To have love of humanity without mere sentimentality,
To have meekness with power
And emotion with sanity,—
That is Christianity.

—Charles E. Hughes.

I wondered that morning, but as I looked I made, in one man's case at least, an interesting discovery. Before him as he wrought there was his open kit, and on the inside cover I saw three snapshots. One was of a rose-strewn yard with a cottage in the background; another was of a sweet-faced wife; and a third, three little kiddies. That man was not grumbling: he was smiling as he worked and whistling as he pegged away. Why? Because he was not making Fords,—he was making possible a large and happy life for the little home and the home folk. He was not working for Henry Ford,—he was working for that sweet-faced woman and those dear boys and girls. That is what makes vision, someone to love and to live for!

Suppose we apply that to our theme of the morning, these must-be-dones in life: "Whatsoever you do in word or in deed, do all in the name of the Lord Jesus!" Why not do things better because we mean to be Christly? Ought not it to mean something that a task is done by a Christian with the vision and spirit of the Son of God himself?

Suppose we apply that to the saying of Emerson: "There is a best way of doing everything, even to the boiling of an egg."

And the poet Herbert adds to that: "Who sweeps a room by God's law makes that and the action fine."

There was a colored man who used to look after our cellar and fires. He said to me on one occasion:

"Mr. Levy, I know what I am doing for you is a pretty humble task, but the minister told us at church yesterday that it is possible to do menial things in a magnificent way. I am trying to look after your furnace in that way."

That recalled the incident of the old ashman who went his way cheerily and prided himself on the clean streets he left in his wake as he passed along day after day.

Those two men, the colored man and the ashman, had the instincts we call gentlemanly. I would rather be that colored man doing meager things in a magnificent way, or that ashman having pride in the things he is doing, than be a slipshod housewife, a grumbling preacher, a compromising politician, or a believer who has failed to keep pace with the glory of God in Christ Jesus.

It is not what you do for a living, or the must-be-dones of your life from day to day, it is the spirit in which you make the approach. Whatsoever you do in word or in deed, do all in the name of the Lord Jesus! If we catch that spirit we shall find there is a real impulse to finer thought and nobler spirit and more Christlike living.

St. Paul wrote on one occasion: "Let every man abide in the vocation wherein he is called with God!" The preposition there translated "with" is not the preposition of mere physical proximity, it is one of spiritual comradeship. I live better because at my side, helping, building, urging, energizing, is God.

Why not therefore nail this slogan to the masthead, not only for our conference here together at beautiful Northfield, but also for the second half-century of Christian Endeavor: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus!"

Election

A Negro slave was asked by his reckless and godless master:

"Sambo, do you think I am elected to be saved?"

To which he replied: "Massa, I'se never knew you was a candidate!"

The Sea-Captain's Conversion, and What Followed

Rev. Howard W. Pope, D.D., St. Petersburg, Florida

A few years ago I attended the funeral of a friend, and at the request of the pastor I said a few words. Three years later I was in the same city again. As I walked up the street a man seized my hand and said:

"You are just the one I have wished to see for a long time! Come into my store! I want to tell you about myself."

He then went on to say that he was an expert seaman, and had been a captain of ocean steamers and merchant vessels for many years. He had been a profane man and a constant drinker, although never drunk. He had a large salary, but squandered it as fast as it was earned, and he had had many habits that are not commended in the Decalogue. He said that at the time of that funeral he happened to be on shore, and he attended it out of respect to the husband.

"There was something in what you said that showed me I had wasted my life, and worse than wasted it. I wanted to speak to you, but I did not dare, for sinners are always cowards, you know. However, I went home and did some serious thinking, and resolved to begin a Christian life. Sunday night I went to church. After the sermon I arose and asked if I might say a few words. Consent having been given, I told the people what kind of a man I had been and what I now proposed to do. I told them that I was going on a voyage the next day, and I could not bear to leave the city without telling them of my change of purpose and asking them to pray for me. They gathered around and prayed for me, and some of them went down to the boat the next day to see me off.

"The first thing I did on board the ship that was distinctly Christian was to ask a blessing at the table. It was amusing to see the mates wink at one another as I did it. After a day or two one of them came to me and said:

"'Captain, what has happened to you? You used to swear terribly, but this trip we have not heard a single oath, and one of the boys says he caught you praying. Is that so, Captain?'

"'Yes,' I said, 'that is so, and I can tell you it is a good deal better to pray than to swear.'

"That broke the ice and gave me courage, and I began to talk to my men about Jesus. By the time our ship returned we had a different crew from what we started out with.

"My first voyage was to New Orleans. When Sunday came I went to church. At the close of the sermon I went up to the minister and told him my story, and while the ship was in port I attended all the services of that church.

"My next trip was to Rio Janeiro. After that I made a long voyage to South Africa. Then I gave up seafaring, settled down here in business, married a Christian wife, and joined the church. I attend every service, and they do not hold them half often enough to suit me. I told my wife the other night that after I got along a little farther I believed I would give up business and go into Christian work. I don't care what it is so long as it affords me an opportunity to tell the people about Jesus. If God can save old Captain H—— I believe he can save any man living. Oh, I have been such a wicked man!" he said, and the tears rolled down his cheeks. "I have often wanted to see you, and I am so glad of this opportunity. I want you to pray for me, for I still need help."

"What kind of a mother did you have?" I inquired.

"One of the best saints you ever saw," he replied. "She was always praying for me, and the last time I saw her before that funeral she said to me, 'Jack, I believe you will be converted yet. I am praying for you every day.'"

"That explains it all," I said. "Your mother's prayers have followed you back and forth across the ocean, brought you into port at an opportune time, sent you to the funeral of a woman whom you had never seen, and the Lord used the death of one person to bring life to another."

"I believe you are right," he said, "but I never thought of that before. Don't forget to pray for me!"

How many wayward sons are being followed up and down the earth by their mothers' prayers! Doubtless many an oath is checked and many a wicked deed prevented by the restraining influence of some mother's prayers.

How is it with you, my friend? Are you absorbing the time and strength of your mother and all your Christian friends in their efforts to bring you to God, or are you laboring together with them to help save others? If you are still unsaved, remember that the same God who took Philip away from a great revival in Samaria and sent him down the desert road to Gaza just to explain a single passage of Scripture, and lead one man to Christ, will do as much for you! Somewhere he has a Philip who can make the way to God plain to you if you will only let your interest be known, as the eunuch did. God longs to save you, and he is using all the forces at his command to bring it about. His people are praying, his providence is working, his Spirit is striving, his Son is knocking. "Behold, I stand at the door and knock! If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." But all this effort will be in vain unless you consent to open the door. Will you not do it now?

Personal Questions

Is Christ Jesus the Lord of my life?

Am I a living witness for him?

Do others see Jesus in me?

Am I honest as a steward?

Am I taking my Christian duty seriously?

Am I doing my best for him in my church life?

Do I put his kingdom first?

Do I have daily fellowship with him?

Do I know that I am saved from sin?

Do I see the answer to my prayers?

Am I a Christian in word, in deed, and in life?—Ellis A. Fuller.

Coming to Northfield This Summer?

Harry A. Erickson, Mount Herman, Massachusetts

Among the many religious enterprises founded by D. L. Moody the evangelist the Northfield Summer Conferences have continued to grow in breadth of influence, in increased service, and in emphasis upon the fundamentals of Christian faith. For many years hundreds of people have returned to this mountain top of inspiration for one week, or two, or even for the entire summer, in order that a life of greater usefulness might result. From the small prayer meetings started by Mr. Moody for his neighbors and some summer visitors in 1876, the idea of summer conferences for religious purposes to be held on the campus of the Northfield Seminary has expanded until it is safe to say well over a quarter of a million people have attended these meetings, representing many parts of the world, and especially the Eastern section of our own country.

A life devoted to God—and that means to the best interests of man,—is still the purpose of the whole Northfield movement, which includes the two schools, Northfield Seminary for girls and Mount Hermon School for boys, the RECORD OF CHRISTIAN WORK, and the summer conferences.

The first gathering this summer is the Northfield Girls' Conference, which meets for the 31st annual session from June 23rd to July 1st. Upwards of 500 girls of secondary-school age meet together for the purpose of finding the place of Christ in their lives. The Northfield League, around which this conference is built into an all-year organization, has also established at Northfield the Louise Andrews Camp for girls, and shares in the counselorship of the Virginia Fresh Air Camp for small children of the East side of New York.

Speakers at this first conference will be the Rev. A. G. Butzer, D.D., Ridgewood, N. J.; Dr. Paul E. Scherer of the Holy Trinity Lutheran Church, New York City; Rev. Arthur Kinsolving, rector of Trinity Church, Boston; Rev. Wilhelmus Bryan, Princeton, N. J.; Rev. Cornelius Trowbridge, Salem, Mass.; Rev. Burns Chalmers, Willimantic, Conn.; Rev. Harold Nicely, East Orange, N. J.; Mrs. Eugene Lyman, New York City; Mrs. Orrin Judd, Haddon Heights, N. J.; Mrs. Harper Sibley, Rochester, N. Y.; Professor Ralph Harlow, Smith College; and Professor Halford Luccock of Yale Divinity School. The secretary of this conference is Miss Beatrice Burr, 45 West 11th Street, New York City.

Dean T. W. Graham of the Graduate School of Theology at Oberlin, Ohio, will return this year to the Women's Interdenominational Home Missions Conference, July 5–12, to conduct the Bible Hour and the Young People's Forum. Other leaders will be Dr. Emily Hickman of the New Jersey College for Women; Mrs. Elizabeth Brubaker of Washington, D. C.; Bessie Doherty of the Boston Public Library; Marguerite Hazzard, Union Seminary, New York City; and Mrs. Walter C. Stevens, Worcester, Mass. The chairman is Mrs. Virgil B. Sease, Parlin, New Jersey.

Rev. Milton T. Stauffer, D.D., formerly missionary to China and now professor at the New Brunswick Theological Seminary, will return to the Women's Foreign Missionary Conference to give his searching views concerning the missionary enterprise. Rev. Oscar Buck, D.D., professor of Missions and Comparative Religions at Drew Seminary, whose family has been in missionary work in India for over 60 years, will also return to this conference. Last year Dr. Buck came to Northfield fresh from a year spent in the Orient and especially in India, where he was a member of the Lindsay Commission of Eight, who were selected from an international group to study higher education in the Christian colleges of the Orient. He is in close touch with the changing conditions in Asia, and will bring to the conference renewed interest and faith in the missionary enterprise.

This is Main Street, Northfield, two miles long

Other leaders who are coming are Dr. Eleanor Calverley, for many years a missionary in Arabia; Ruth Seabury of Boston; and Marguerite Hazzard of New York, who will again have charge of the music.

In both the missionary conferences there will be denominational camps organized under capable leaders for the young people. They will live in tents. Special activities are arranged for them.

The Northfield School of Religious Education convenes for its 29th annual session July 21–30 under the leadership of Judge Robert C. Parker of Westfield, Mass., chairman, and Rev. Herbert

Tenting at the Northfield Conferences

Gates, D.D., of Boston, dean. About 35 classes are held daily, with a faculty of 40. Each morning from 8 until 12.30 subjects are taught by well trained teachers in all departments of church life. At the end of the school the Northfield diploma and the International Standard Leadership diploma are awarded to those who have gained the required credits.

W. R. Moody will again act as chairman of the General Conference for Christian Workers, which convenes July 31 and continues until August 15. He will be assisted by his brother, Paul Dwight Moody, president of Middlebury College. This conference has continued since 1876, and is different from the rest in that platform addresses form the basis of the program.

Rev. Adam W. Burnet of Westburn Church, Glasgow, Scotland, who came to Northfield for a brief visit last summer and spoke with great acceptance, will return again. Rev. J. Stuart Holden, D.D., and Rev. John A. Hutton, D.D., editor of the "British Weekly," of London, as well as Rev. James Reid of Eastbourne, England, will also be present. The ministers' meetings attract more than 200 ministers, and are held every morning at 9 o'clock. Topics that are of special interest to them form the basis of discussion.

The music of the conference will be directed by Glanville Davies of Burlington, Vt.

Other speakers from this country to appear are Rev. Donald McKenzie of Pittsburgh, Pa.; Rev. Howard M. Morgan, Lexington, Ky., son of Dr. G. Campbell Morgan; and Rev. Melvin Trotter, Grand Rapids, Mich.

As soon as the conference gets under way about eight meetings are held daily. Informal prayer meetings in the dormitories, frequent opportunities to meet socially, and last but not least, enjoyment of the beauty of nature are attractive accompaniments of fruitful addresses.

The last conference of the summer is the Massachusetts Christian Endeavor Conference, August 15–22. Thus, young people interested in religious matters conclude as well as open the five gatherings of the summer. Northfield seeks to build the church of the future as well as inspire the church of today.

Many friends plan their vacations to coincide with one of the conferences at Northfield. In this way a refreshing change from the daily routine is afforded in God's open air in an atmosphere of Christian friendliness. Recreational activities like swimming, tennis, hiking over the hills to unique spots of interest, horseback-riding, and golf can be enjoyed at moderate rates. To invigorate the body as well as inspire the mind and heart provides the ideal condition for the most effective Christian living.

A Presbyterian War Whoop

Aggressive militant activity is urged against the allied forces of alcohol in an editorial by Dr. J. A. Stevenson in "The Moral Welfare," a periodical published by the Presbyterian Board of Christian Education. Dr. Stevenson calls for an end of ecclesiastical complacency toward the brewers in the band wagon. He says that citizens sit in their chairs on election days because they have not been on their knees in the morning. Dr. Stevenson is in charge of the temperance work of the Presbyterian denomination. His editorial is as follows:

These are the days in which the Presbyterian church must remind herself that she is a church militant as well as evangelical. It is folly to cry "Peace, peace!" when the church is confronted with the best organized, best financed and most militant enemy that has ever opposed her progress.

The allied forces of alcohol are against everything for which the church stands. This is no day for ecclesiastical complacency, but for aggressive militant activity.

The social legislation and the moral progress of 50 years are threatened by a rich, hostile and hungry enemy. The brewers are in the band wagon, frantically blowing their horns and endeavoring to lead the hosts that are hungry into the Promised Land of beer and prosperity. A new cry of patriotism and economics is raised in the land, "Come and drink the country rich!"

Let us not be blind to the fact that Raskob, Smith, and others still have their heads together! Their supreme ambition is to own the presidency, and a main objective is to wreck the Eighteenth Amendment.

The Presbyterian church is undoubtedly dry, but certainly not 100% militantly dry. The Valley of Dry Bones was 100% dry, but also 100% dead. Only the Spirit of God could stimulate it into activity.

A revival of civic righteousness within the church is the necessary prelude to a civic revival outside of the church. Citizens sit in their chairs on election days because they have not been on their knees in the morning.

We must remember that the man who kindled the fire of interest in the Master was himself "A burning and a shining light." He had a carrying voice in the wilderness because his heart had been set on fire at the throne of God.

If our country has a great moral slump and a great spiritual recession it will be not so much because of the strength, mental acumen and general cussedness of the opposition, as because of the incomprehensible inactivity of the churches.

If righteousness is to be exalted, the churches must exalt it. The churches will not do so unless their leaders lead.

International Sunday School Lessons—June, 1932

These lessons in Genesis may be vitalized by the use of imagination and dramatic sense. First of all let the teacher visualize the persons and incidents in the lesson, so that instead of a string of verses on paper he sees Pharaoh and Joseph, Judah and Jacob and the others standing before him in actual life. Think out how they would speak and act in addition to the brief Scripture record, and why! Then in class let different members personify the Bible characters and go through with the recorded incidents. Try it!

June 5, 1932
Joseph the Worker
Genesis 39 to 41. Lesson portion—41. 46–57

The dramatic story of Joseph's experiences subsequent to our last lesson in chapter 37 must be reviewed as introduction to today's lesson. For it furnishes links in God's providence needed to an understanding of Joseph's new rôle in Egypt as food-controller with plenary power, the Hoover of his day.

Pharaoh's two dreams, so vivid that his spirit is troubled, are Joseph's opportunity, speaking for God (41. 16, 25, 28, 32). The dreams are prophetic of impending national economic conditions, —years of plenty to be followed by lean years. We in the United States are being taught what that means! Pharaoh heeded the forewarning of God, and at the suggestion of Joseph adopted a national plan to meet the coming crisis. Pharaoh had discernment enough to make Joseph himself the national supervisor. This brings us to our lesson portion.

Years of plenty, 46–49. Storage of grain.

Joseph loses no time. He makes a tour of all Egypt, no doubt to familiarize himself firsthand with the extent and details of his task. His comprehensive plan is to store the government's fifth part of the abundant crops (34), amounting to immeasurable quantities, in the adjacent cities. Ancient monuments in Egypt depict granaries such as were used then, and even tell of certain outstanding famines that paralleled that of Joseph's day.

Family life, 50–52.

The narrative pauses to give a glimpse into Joseph's family life. Two sons are born to him during those years of plenty. The important thing to note is that Joseph has not forgotten God as his fortune changes and he holds high office in a heathen nation. He acknowledges God's mercies in the names of his boys. What influence would this have on his wife and others?

"Manasseh" (Forgetting) looks backward and blots out the memory of past hardships and injustices. The birth of a son gives him a new outlook. God has given him other things to remember and attend to. Because he can forget the cruel past he does not become cynical, embittered, vindictive. The truth of it will presently appear in his contacts with his brothers.

"Ephraim" (Fruitful) has a present and forward-looking significance of God's enrichment of him in the land where misfortune had brought him.

Explain how Manasseh and Ephraim came to be numbered among the 12 tribes of Israel!

Seven years of famine begin, 53–57. Sale of grain.

Worldwide famine, that is, the known world. The scheme of conservation works. Joseph is a type of Christ fulfilling the purpose of God in becoming the savior of Egypt and the world.

See how Joseph's youthful dreams of ascendancy are coming true! He does not lose his sense of God as he grows to manhood. It is the basis of his strong, gracious, disciplined character.

He is a hard worker. He is neither an Oriental despot nor grafter. How much does his Jewish blood have to do with his success in plan and performance?

Joseph furnishes one of the greatest examples of national foresight in history, based on God's forewarning. His plan brought about vast social changes in Egypt. Contrast methods of famine relief in America and other lands today! What are the motives now? Recall that excess government holdings of corn have been distributed free to the needy in our land of late!

Inculcate habits of thrift, provision for the future, on the part of our young people, and they will be better prepared to weather financial needs in later years!

Golden Memory Text—Seest thou a man diligent in his business? He shall stand before kings! Proverbs 22. 29.

June 12, 1932
Judah, the True Brother
Genesis 44. 18–34

The lesson portion affords a character study of Judah, who acts as spokesman for all his brothers. Twenty-two years have elapsed since they sold Joseph into slavery. We are now at the climax of that unbrotherly tragedy.

Joseph has been prime minister and a prince of Egypt through seven years of plenty and two years of famine (45. 6). The teacher will review in class the dramatic contacts of these two years between Joseph and his brethren, chapters 42 to 44.

The stratagems employed by Joseph to determine the present character of his brothers are true to Oriental ways. He now has them in his toils, and submits them pointblank to the test, Will they leave Benjamin to his fate and go their way home, perhaps with a lie on their lips (44. 17)? They stand the test, refusing to sacrifice Benjamin even in his apparent guilt, but standing together in a new display of family unity. This is important, and is a worthy lesson in family loyalty for our own day.

Judah's plea, 44. 18–34.

In studying this masterpiece we observe Judah's deep emotion. The secret of his eloquence is sacrificial love. He voices his brothers' feelings ("we") as well as his own.

Note each clause in his appeal and argument, and its likely effect on Joseph! He touches on some poignant family history especially concerned with Joseph's father, mother, and own brother Benjamin.

His plea is wholly on their father's behalf, to avert the tragedy of his death. Certainly a changed attitude to their father compared with 37. 31, 32!

Judah had gone surety for Benjamin's safe return, hence his willingness to take special responsibility, his petition, and self-sacrifice, offering himself to remain in Egypt a slave in Benjamin's stead. A striking instance of substitution in bearing the punishment of another's guilt.

There is so evident a change of spirit toward their father and their youngest brother, so different from their spirit when he himself suffered at their hands, that Joseph is satisfied, and the happy dénouement of chapter 45 follows.

The heart of this whole story is reiterated by Joseph in 45. 5, 7, 8, 9: GOD was overruling in everything.

Happy is the person who can see the true interpretation of any providence while he is passing through it! All Joseph's suffering and slavery, the prison and the palace, had been lightened by the consciousness of God's good purposes.

Golden Memory Text—Behold, how good and pleasant it is for brethren to dwell together in unity! Psalm 133. 1.

June 19, 1932

Jacob, the Aged Father

Genesis 46. 1–7, 28–30; 47.7

Events move fast after Joseph reveals his identity to his brothers.

Jacob is still alive, the head of the chosen family, the "man with the promise." This lesson shows how he shares in the further fulfilment of God's purposes.

Journey to Egypt, 46. 1–27.

This migration, a turning point in Israel's history, was not merely an accidental makeshift due to the five years of famine still to run. God had foretold it to Abram, 15. 13. He had prepared for it by overruling in the events of Joseph's life, 45. 5–9. And now he assures Jacob by a vision en route.

Jacob is living at Hebron. Being convinced that Joseph is yet alive, 45. 28, his love for his son leads him to accept the invitation to come down to Egypt. So he starts off. At Beersheba (use a map!) he halts.

What memories the place recalls! Abraham had given it its name, Well of the Oath, 21. 22–33, and had dwelt there, 22. 19. Isaac had lived and worshiped there, 26. 24. It had been Jacob's own early home, and under what circumstances had he left it, 28. 10!

Besides, there was that ominous warning to Abram of the family being a stranger in an alien land, and of 400 years of affliction and bondage, 15. 13.

What mixed feelings he would have as he turned his back on the Promised Land with its strong family ties and divine associations!

Jacob takes refuge in worship. And God responds with a word of assurance and the threefold promise of his protection and presence, and their sure return.

We read no more of sacrifices till Israel left Egypt 430 years later.

Meeting Joseph in Goshen, 46. 28–30.

Pharaoh receives Jacob, 47. 7–10.

The friendly attitude of Pharaoh is a pleasing aspect of this whole story. Scholars think that the Pharaohs of this era belonged to the Hyksos (Shepherd) dynasty, successful Semitic invaders from the East. This might explain the royal favor shown to Joseph as being of the same stock as the ruler, and also the consideration shown to Jacob and his sons. For they had come by invitation and command of Pharaoh (45. 17–21), and were welcomed by him.

Archeologists are unravelling the history of the successive Pharaohs, though as yet there is not unanimity as to those who appear in the Bible record.

Pharaoh's generosity was dictated by his confidence in Joseph. It has often happened that the ability and faithfulness of some man has redounded to the well being of his parents and family.

What the sojourn in Egypt meant to Israel.

Preservation in time of famine, lest God's purposes should fail.

Separation. The chosen family was rounded up and set down amongst an alien people to whom nomadic shepherds were an abomination, since native Egyptians were settled agriculturists themselves. This helped to maintain the separatedness of Israel.

Civilization. Egypt at this time was the greatest nation on earth, as far as we know, with a highgrade culture and civilization of which the pyramids, tombs, art and literature that remain to this day are credible witness. In all this Egypt excelled Israel, who, however, had a more exalted religion. The influence of Egypt in these respects was doubtless real, though it can be overestimated.

Nationalization. Coming for a short sojourn, as they apparently thought, the sojourn lengthened out to four hundred years, during which the people increased in numbers and were prepared for a settled life. They enter Egypt a patriarchal family, they emerge the makings of a nation.

It is one thing to go down into Egypt without or in spite of God's prohibition, as in the cases of Abram and Isaac, and quite another thing to go with God's direction and promises. In Bible typology Egypt typifies the world.

Is there a gain or a loss in the changed attitudes of parents and children today as compared with Jacob's day?

Golden Memory Text—Honor thy father and thy mother! Exodus 20. 12.

June 26, 1932

Review: What We Have Learned from Genesis

As Genesis will not be studied again in the International lesson system until 1937 it is important that our present scholars shall learn all that is recorded, and grasp the principles of God's dealings with man.

Use a map to make your scholars realize we are dealing with real people!

Every fresh discovery of archeology supports the veracity and accuracy of the Bible record.

What have we learned from Genesis?

The historical contents of Genesis may be grouped around six men: Adam—Noah—Abraham—Isaac—Jacob—Joseph. Memorize these names, and you can think through Genesis.

Primeval history is found in chapters 1 to 11, patriarchal history in chapters 12 to 50. There is no reason why God could not reveal to Moses the remote past behind tradition as he revealed the distant future.

Genesis records the beginnings of material creation and life, of social relations and human history, of moral and spiritual experiences, of certain institutions like marriage and the sabbath that exist to the present, of God's successive plans for saving the race from sin, especially that progressive purpose that culminated in Christ Jesus. It is the seedplot of the whole Bible. Without it much in the rest of the Bible could not be understood.

Jesus Christ is found in Genesis in genealogy, in history as the Angel Jehovah, in typical persons and objects and incidents, and in racial, family and finally tribal prophetic promises, converging together and becoming more definite with each succeeding promise.

How may we be sure of God's overruling providence in the changes in our lives?

Golden Memory Text—We know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8. 28.

Next quarter we continue with a study of the era of Moses.

Mrs. Ida O. Moulton

How Should We Pray?

Matthew 6. 9–15. June 3, 1932

When General Stonewall Jackson was asked the meaning of "instant in prayer" he replied:

"Do not think I am setting myself up as a model for others, but I have so fixed the habit of prayer in my own mind that I never raise a glass of water to my lips without asking God's blessing, I never seal a letter without putting a prayer under the seal, I never take a letter from the post office without asking God's blessing upon its sender! I say with humility that the habit of prayer with me has become almost as fixed as the habit of breathing."

* * *

Said one: "All our work should be wound up by prayer."

A Christian leader discussing with friends the method of prayer said:

"I believe revolutionizing results would follow if Christian people definitely scheduled a large portion of their time for prayer, counting that a right part of their plans for service, though it might mean serving on less committees. Prayer should be the last thing for which we cannot find time."

* * *

P—ray with all our thoughts concentrated upon God;

R—emembering that a loving Father will not give his children a stone when they ask for bread;

A—doringly, as to a higher will than ours, as to a greater power than ours, as to a deeper and more abiding love than ours;

Y—earningly, with a persistence that cannot be denied, until we have found out God's will about the thing for which our hearts yearn.

When God Says No

Sometimes—and oh, they have been many!—
I come to God with eager heart,
Begging with deep, intensest yearning
For what, I'm sure, is life's best part:
I tell him all my heart's wild longing,
Flushed with the ardor of hope's glow,
Only to feel my spirit broken
When God says "No."

But now I also am petitioned.
My children gathered at my knee
Are often begging, pleading, coaxing,
As I too do, my God, of thee!
O childish error not to know,
Amid the fears and fogs of life,
He loves me and he cares the most
When God says "No"!

Getting the Most Out of Our Leisure Time

John 9. 4. June 10, 1932

A train filled with passengers was slowly dragging itself into the station. A passenger asked the conductor:

"Is there something wrong ahead of us?"

"No," he replied, "we are ahead of time. Nothing but time is ahead."

Being ahead of time is future time, which is not ours and is sometimes dangerous. Being behind time is past time, which cannot be recalled. Ahead of time you lose your own time, behind time you lose others' time.

* * *

F. W. Robertson wrote:

"Have you ever seen a marble statue in some public square or garden which art has so finished into a perennial fountain that through the lips or through the hands the clear water flows in a perpetual stream, on and on and on forever; and the marble stands there, passive, cold, making no effort to arrest the gliding water? Thus it is that time flows through the hands of men, swift, never pausing till it has run itself out; and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever."

* * *

How to get the most out of leisure time:

L—ost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever.—George H. Knox.

E—re the life goes what shall it be,—
A trade, a game, a mockery,
Or the gate of a rich eternity?

I—nvaluable is every minute of time;

S—even hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven!

U—tilizing time is to so use our time that there is no loophole left for Satan.

R—emember this: I recommend to you, take care of the minutes, for the hours will take care of themselves! —Chesterfield.

E—ternal Now doth always last. And that too is passing as the pen moves.

T—ime is like money: the less we have of it to spare the farther we make it go.

I—gnatius, when he heard a clock strike, was accustomed to say, "Now I have one more hour to answer for!"

M—ake use of time if thou valuest eternity, for time is the life of the soul which liveth forever.

E—verything (To) there is a season, and a time to every purpose under the sun. Ecclesiastes 3. 1.

How Honest Are We as Individuals and Groups?

Acts 4. 32; 5. 1–5. June 19, 1932

An experienced traveler writes:

"I recently found upon a country hillside an old white church. I marked how honestly it was built. Every board had been carefully selected as for a holy purpose. The workmanship was painstaking and skilfully honest. It represented the best the people could give or do. After 75 years it still stood without a flaw, speaking its lesson to every passerby while its builders slept under the mossy stones in the church's yard."

This church is typical of a character built upon honesty. Is your character so built? The Christian's standard of honesty is Jesus Christ. Is he yours?

* * *

A lady went into a store to purchase the well known motto, "God Bless Our Home." As she entered the store she thought of her husband and the temptations to which he was subjected, and asked the clerk if he had a motto, "God Bless Our Office." In astonishment and with sarcasm in his voice he said:

"Madam, isn't that rather a large

order? Every business man learns sooner or later not only that honesty is the best policy, but that there is no shorter-sighted policy in the world than dishonesty. Instead of getting by deception the advantage which we expect, we get the fatal disadvantage of losing the confidence of our fellow men."

* * *

Said a man to Mr. D. L. Moody: "If I become a Christian it will bankrupt my business. I am a soap-manufacturer, and every good thing I say about my soap is true, but there is one thing I do not say: it rots the clothes. If I should tell all the truth about it nobody would buy it."

The temptation to "keep back" part of the truth sometimes comes to us all, but as one writes:

"A lie which is half a truth is ever the blackest of lies, but a lie which is all a lie may be met and fought with outright."

* * *

No one questions the right of Ananias to keep back a part of the price of the land. His sin was in pretending to give it all.

We are familiar with the character Ulysses, Greek leader in the Trojan War, how when Palamedes went to summon him he pretended insanity by yoking a horse and bull together and plowing the sands of the seashore, then sowing them with salt instead of grain; also how his pretension was discovered when his infant son was laid before the plow. Thus deceit and hypocrisy, and their associates pretension and dishonesty, sooner or later will be discovered. Are we leading or misleading people by our pretensions? That's the question to concern us!

How Does Christ Meet the Needs of the World?

Acts 4. 1–12. June 26, 1932

Christ meets the needs of the world through Christians in their conversation.

Edgar Wallace, the author, recently spoke in a Congregationalist church in England "as a sinner criticizing the Christian churches." He said:

"You are practising Christians, and this is what I can't understand about you: Why are you afraid to talk about Christ? When some one at lunch mentions Christ, why does everyone look uncomfortable, cough, and change the subject?"

Christ, he declared, is the great taboo of modern Christianity. He seems to be the one figure in history whom few like to talk about except on Sunday.

* * *

Through Christians in statesmanship.

Said George Bernard Shaw:

"I am ready to admit that after contemplating the world and human nature for nearly 60 years I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern practical statesman."

* * *

Through the Bible.

Recently a Hindu ascetic said:

"Your Word of God book saves. It makes me to delight myself in its wonderful teachings. I am an old man of 75. I am soon coming out openly to declare myself a follower of Jesus Christ."

This Hindu ascetic is not an isolated exception. The Bible is the best speechless force for Jesus Christ.

* * *

Some questions facing us all as we face world needs:

Is my particular Christianity, which through blood and fire I have received from the early Christians, worth propagating?

What changes would be wrought if the church of Christ would make up to the fundamental truth that she is designed to be not the field, but the force?

Let us meet the world's needs upon our knees!

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.

Every task, however simple,
Sets the soul that does it free;
Every deed of love and mercy
Done to man is done to me!

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—JUNE, 1932 ❖

WEDNESDAY, 1st. *Fear not! I am the first and the last. Revelation 1. 17.*

Oh, who shall fear when the living Lord stands by uttering such words as these! But before we can derive from them their full weight of comfort we need to make him the first and last of every enterprise, of every act, of every day, aye, of every hour. Let everything be begun, continued and ended, in him!—F. B. Meyer.

THURSDAY, 2nd. *Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord! Romans 6. 11.*

Well says a quaint old writer: "O thou vain man, show me thy faith by thy joy! If thou livest dumpishly and yet sayest thou livest by faith, I will as soon believe thee as him that shall say that he hath the philosopher's stone and lives like a beggar. If it were ever well with thy faith, could it ever be amiss with thee?"

FRIDAY, 3rd. *Kept by the power of God. 1 Peter 1. 5.*

One of the trying experiences of the devout Christian is that he cannot always feel the blessed comfort of his faith. At times he is full of fervor and God seems very near At other times he feels cold and half wonders whether he is really a believer or not. The comfort which we have comes from him who assures us of his care and love.—Floyd W. Tomkins.

SATURDAY, 4th. *If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf! 1 Peter 4. 16.*

What have we suffered? Who can show one blemish for Christ?—Joseph Parker.

SUNDAY, 5th. *This poor widow hath cast more in than all they which have cast into the treasury. Mark 12. 43.*

Oh, the inspiration of this story! How it has helped lonely, poor and sorrowing hearts to give! Running on and running ever, these two mites are rolling up their dividends, and their results are great and mighty, inspired by what that lonely woman did. May God help us to give to him in the light of this story!—G. Campbell Morgan.

MONDAY, 6th. *My God shall supply all your need according to his riches in glory by Christ Jesus. Philippians 4. 19.*

Brethren, if our supplies are scant when the full fountain is gushing at our

sides we are not straitened in God, we are straitened in ourselves! Christian possibilities are Christian obligations, and what we might have and do not have is our condemnation.—Alexander Maclaren.

TUESDAY, 7th. *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house! Acts 16. 31.*

May God give you faith about your house! You have had faith about yourself, and you are saved: exercise faith about your children! Cry to God to give you faith about them! Pray believingly that they may be led to have faith for themselves, and so may be saved!—C. H. Spurgeon.

WEDNESDAY, 8th. *And being in agony he prayed more earnestly. Luke 22. 44.*

What does the world most need just now? It needs God! How shall the world find God? By prayer! What should America now do? Pray! If I had a voice strong enough to reach across the land this would be my message:

"O America, turn to God! How can you lead the nations into righteousness and peace unless you know God?"—Charles E. Jefferson.

THURSDAY, 9th. *Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby. Hebrews 12. 11.*

It may not be for me to see
The meaning and the mystery
Of all that God has planned for me,—
But "Afterward"!
—S. E. Burrow.

FRIDAY, 10th. *By the power of the Spirit of God. Romans 15. 19.*

The power of a consecrated life is in God. The activity will be in you, because God will show himself strong and work in you and through you mightily. Where there is whole-hearted consecration God will give the power.—Evan H. Hopkins.

SATURDAY, 11th. *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man! Luke 21. 36.*

God has not revealed the date of the advent, in order that we may always be watchful, nor has he revealed the standard of holiness for rapture, in order that we may be always pressing on to perfection. What then is required?

SUNDAY, 12th. *Tomorrow is the rest of the holy sabbath unto the Lord. Exodus 16. 23.*

We all need a time of repair each week. We need time in which to store the battery with spiritual energy. We need to gain reserve power. We need to augment our power of resistance. We need from time to time to take our spiritual bearings and find out where we are and whither we are tending.—John R. Mott.

MONDAY, 13th. *I will . . . praise thy name for thy lovingkindness. Psalm 138. 2.*

Lovingkindness! What a delightful word! We scarcely meet with it except in the Bible. God seems to reserve it for himself, and men, as though by common consent, refrain from using it. It is one of the special words of God's home-circle, and he loves to use it when talking to his children.

TUESDAY, 14th. *Go ye . . . and, lo, I am with you alway, even unto the end of the world.*

Wondrous truth, that you go tomorrow to that difficult duty, that you go to take up the threads of daily life and to work out the traced pattern of God's righteousness, and go not alone but with him!—J. Stuart Holden.

WEDNESDAY, 15th. *And he spake a parable unto them to this end, that men ought always to pray, and not to faint. Luke 18. 1.*

Prayer brings God in, and God is omnipotent, omniscient, omnipresent. He cares and hears and answers, and this is why men ought always to pray and not to faint.

THURSDAY, 16th. *Above all these things put on love, which is the bond of perfectness. Colossians 3. 14 (R. V.).*

Perfect faith, perfect hope, perfect love: these make the perfect man in the stature of the fullness of Christ.—Samuel Chadwick.

FRIDAY, 17th. *We are all as an unclean thing, and all our righteousnesses are as filthy rags. Isaiah 64. 6.*

Sin is always disguised. To men now sin is laughter and introduction to luxurious gratification. Jesus Christ suggests a fact which everybody ought to know, and that is that sin, to hide its deformity and shame, is accustomed to wearing a cloak. The Saviour also set forth the truth that God can see straight through all such wrappings and thicknesses.—T. DeWitt Talmage.

SATURDAY, 18th. *According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Ephesians 1. 4.*

We learn here that the doctrine of a pure heart and a holy life is not the invention of some fanatic; that long before the planet on which we live was created God had provided and determined that through the merit of a mighty Christ his people should be saved from all sin.—H. C. Morison.

SUNDAY, 19th. *Who then is willing to consecrate his service this day unto the Lord? 1 Chronicles 29. 5.*

God reckons nothing by time, by days and weeks, but to us he gives opportunities to serve him. "Now" is God's time, and so is "Today." Today is a good time to give ourselves more than ever to his service. Who then is willing?—J. Hardwick.

MONDAY, 20th. *Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode in him. John 14. 23.*

Let nothing less than this, child of God, be what you seek, what you believe, what you claim with your whole heart and strength,—the indwelling of the Lord Jesus! So shall the world indeed be constrained by the love God's children bear to each other to acknowledge that the word is being fulfilled, "that the love wherewith thou, Father, lovedst me, may be in them, and I in them."—Andrew Murray.

TUESDAY, 21st. *And behold, a woman . . . came behind him and touched the hem of his garment. Matthew 9. 20.*

Jesus Christ knew the difference between mere pressure and the touch of loving faith. Mere nearness to Christ is not enough. A man may be in the church, and yet far from the Saviour. A man may be looking at the cross without seeing the sacrifice.—Joseph Parker.

WEDNESDAY, 22nd. *Forgive us our debts. Matthew 6. 12.*

Someone has said: "The real ghosts of human life are unwritten letters and unpaid visits," and we might add, "unspoken words." It is not without reason that the petition is included in the Lord's Prayer, "Forgive us our debts,"

for these may constitute the largest proportion of our sins.—J. Ross Stevenson.

THURSDAY, 23rd. *He which testifieth these things saith, Surely I come quickly! Revelation 22. 20.*

Hark, what a sound, and too divine for hearing,
Stirs on the earth and trembles in the air!
Is it the thunder of the Lord's appearing?
Is it the music of his people's prayer?

Surely he cometh, and a thousand voices
Shout to the saints, and to the deaf and dumb:
Surely he cometh, and the earth rejoices,
Glad in his coming who hath sworn, "I come!"
—F. H. S. Myers.

FRIDAY, 24th. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ! 2 Peter 3. 18.*

In order to growth there must be careful culture. It is not enough to supply a plant with all that nourishes it: it may outgrow its strength and run to seed. So God is ever dealing with the souls he loves. Do not fear him!—F. B. Meyer.

SATURDAY, 25th. *And looking around upon them all he said unto the man, Stretch forth thy hand! And he did so: and his hand was restored whole as the other. Luke 6. 10.*

Surely he must have been staggered by that astonishing command, "Stretch forth thy hand," so deep must have been his conviction of hopeless impotence. If the Lord had but touched that arm the will to stretch on command would have been more natural; but this sudden call to do forthwith what the intense and uniform experience of many years had declared hopeless, how perfect his response as an example of the obedience of faith!

SUNDAY, 26th. *Let every one of you lay by him in store as God hath prospered him! 1 Corinthians 16. 2.*

Today there would be more than enough if everyone took part systematically, self-denyingly and habitually. When there is a lack in God's house it is not because of poverty of means, but because of poverty of soul.—A. T. Pierson.

MONDAY, 27th. *To me to live is Christ! Philippians 1. 21.*

Is Christ your great objective in life? Is he mine? In the deep quiet of our inmost souls let us try to answer this question honestly before God! Do we desire above everything else so to live as to glorify Jesus Christ? Does there burn unquenchably in our hearts the resolve to make our lives count for him? If we let the fires of this purpose die down, our Christian lives will lose driving force!

TUESDAY, 28th. *Put on the whole armour of God . . . that ye may be able to withstand in the evil day, and having done all, to stand! Ephesians 6. 11–13.*

We listen to hear what the apostle is going to say, and then he enumerates such innocent, harmless pieces of armor as these: love, and faith, and hope, and righteousness, and the gospel of peace; because, as Paul says in another letter, our weapons are not carnal.—Charles E. Jefferson.

WEDNESDAY, 29th. *Praying always with all prayer and supplication in the Spirit. Ephesians 6. 18.*

The decisive preparation for prayer lies not in the prayer itself, but in the life prior to the prayer.

THURSDAY, 30th. *That your faith and hope might be in God. 1 Peter 1. 21.*

Faith and hope are joined together, but hope comes after faith. Faith plants its feet securely upon the certainties of the Word. It examines, proves and stakes everything upon assured truth. Hope gives wings to the soul. It dwells in the future. Its home is within the veil.—Samuel Chadwick.

BIBLE NOTES FOR DAILY DEVOTIONS—JUNE, 1932

President W. Douglas Mackenzie, D.D., Hartford, Conn.

Wednesday, 1st. Deuteronomy 11. 1–9

1. In the preceding verses the prophetic writer has set forth some of the motives for reverential fear of the Lord. And he will return to these and other similar arguments over and over again. But here he is concerned with that new attitude that a man should love "Jehovah thy God." Let us note the significance of the possessive pronoun! It is not a far-off and awful being of infinite energy and unknown purpose who is thus to be loved. It is "Jehovah thy God." The majesty of God has spoken to Israel in a special, intimate and personal manner, so that a man can look to the awful glory of the heavens and say, "The creator of all is my Jehovah!"

2. The following verses are concerned with the fact that "the sight of Jehovah's wonders ought to have exerted upon the Israelites a disciplinary influence, subduing waywardness and pride, promoting humility and reverence, and educating generally their moral and religious nature."

3. It is a salutary thing for each of us to ask himself, "What have I learned about God through the experiences of my life?" Do we know him better than we did years ago? Has the course of our life as we prayed our way through it all, day by day, revealed our Father's heart?

O thou infinite and eternal One, grant us an intimate and personal knowledge of thy spirit and purpose with each of us! For Christ's sake. Amen.

Thursday, 2nd. Deuteronomy 11. 10–17

1. The people had been apt to regret the life in Egypt. The fleshpots tasted sweet in memory as they wandered in the desert and looked back even to their conditions of bondage. Better be fed in slavery than starve in freedom, they often said to themselves and complained to their indomitable leader. Perhaps a generation had now grown up who had been told only the good things about that past, as parents are apt to tell them in all ages, and they therefore looked forward without enthusiasm to the land which could only be won by hardest fighting.

2. Hence we have the glowing promises of this passage about the abundance of Canaan. In a modern mind it raises many difficult questions. Especially do we ask about the connection suggested here between piety and abundant harvests. We know that in our country, and according to the teaching of our Lord, God sends his rain on the just and the unjust. We can see no direct connection between the productivity of any land and the religion of its inhabitants.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

3. But we do know that there is a real connection between human character and human skill, and the production and above all the distribution of food. And an institution like the Red Cross reveals the source of that character which will some day see that no one starves anywhere in the world.

Let us pray that that source which is the love of God in Christ may spread more rapidly over the world!

Friday, 3rd. Deuteronomy 11. 25–32

1. The prophet has been insisting on the holiness of the divine law and the need for perfect obedience. Also on the marvelous kindness of God and the need for meeting it with a trustful and enthusiastic love. He recognizes that the true relations between God and man, as illustrated at least in the relations of Jehovah and Israel, involve a definite decision on man's part as well as grace on God's part. But decision implies judgment, and the paragraph before us insists that judgment may result in either a blessing or a curse.

2. Says one writer: "Some secular writers praise those religions which declare that a man's fate is decided at the judgment by the balance of merit over demerit in his acts; while others mock at any judgment, and commit themselves with a high heart to the half-ammoral tolerance of the divine good nature. But the teaching which combines both elements can alone sustain and bear up a worthy spiritual life.

3. "To rely upon terror only is to ignore the essence of true religion and the better elements in the nature of man; for that will not be dominated by fear alone. To think of the divine love as a lazy, self-indulgent laxity is to degrade the divine nature and to forget that the possibility of wrath is bound up in all that is worthy of the name."

O Lord of judgment and truth, we praise also thy grace and mercy in Christ Jesus our Lord! Amen.

Saturday, 4th. Deuteronomy 12. 1–12

1. Here begins the second part of the great discourse of the prophet. It continues through chapters 12 to 26, and is resumed in chapter 28. It covers a wide range of subjects. There seem on the surface to be frequent repetitions of certain fundamental principles and certain forms of exhortation, but there is always a special reason for the repetition which it will be wise for us to try and perceive, wherever that is possible and pertinent to the main purpose of these meditations.

2. It is by many devout scholars believed that the passage before us, and indeed the whole chapter, really belongs to a much later date, even to the time of King Josiah, when so great a revolution was wrought in the religious life of the people by the discovery as it was called of this book of the law. For be it observed, in Exodus 20. 24 worship at many altars is distinctly allowed as a matter of course, but here great care is taken to forbid the offering of sacrifice at any of the ancient altars in the land. Idolatry could only be prevented by destroying all the sacred places of the heathen religion.

3. On the other hand, it is enjoined that Israel shall offer sacrificial worship only at one place which God himself shall appoint. Thus only could the people be cleansed from miscellaneous deities and have their minds and imaginations concentrated in faith and adoration on the only and living God, the Lord of their fathers.

Let us thank God that by his Holy Spirit's guidance the Hebrews were gradually led to believe in and to know the one God, creator, Lord and Saviour of all!

Sunday, 5th. Deuteronomy 12. 32 to 13. 5

1. In the preceding verses earnest warnings have been uttered against the abominable practices of the surrounding heathen tribes, "Even their sons and their daughters do they burn in the fire to other gods." The attempt to unite the pure worship of Jehovah with their horrible deeds is like what goes on still in some missionary lands where efforts are made to adopt Christianity without breaking utterly away from lower forms of religion. It is a necessary but dangerous task to try and use what is true and good in other religions and bring it under the aegis of our Lord.

2. Have we ever sufficiently meditated on the fearful cruelties that have been associated with religious worship? It looks as if for countless ages man had not known what pity is, and believed that the divine powers have a special delight in the sight of human suffering. The Greek tragedians, say Euripides, did begin to conceive of pity as an ingredient in the higher life of man and as even a quality of the higher gods.

3. Hence Israel is urged to use as the test of true prophets the question whether they teach the love of Jehovah their God. If any man asks them to share that love with the worship of idols he is to be executed as an enemy, a rebel against the only real king of Israel. Even there we still feel that we are listening to the words of a pre-Christian teacher.

O Lord Christ, make our minds and hearts so familiar with thy words that the spirit in them shall guide us in all our ways! Amen.

Monday, 6th. Deuteronomy 13. 6–11

1. This is a terrible passage to read and to ponder. The first thing that strikes the modern mind in a Christian land is the apparent ferocity of these commands. Of course there are even now lands and stages of civilization where such terrible punishments would not cause surprise or indignation. But as soon as the Spirit of our Lord gains influence in the darkest places we find that new standards of justice and fair dealing begin to arise.

2. It is true that the church leaders in Europe did often use most cruel means to expel what they called heresies; and the various persecutions and religious wars are a dark blot on the history of the church. It seems to be incredible that they believed that truth could be propagated by force, and the love of God be made glorious by executions and tortures. It is a long, long labor of God to create that human life which shall be the perfect reflection of his will on earth as in heaven.

3. When Jesus foresaw that even his gospel would create dispeace in family circles he did not suggest that his disciples should be the ones that would hate and despise and persecute the others. Rather do we see that his disciples in every circle would rather die than kill, would not cease from love because they were hated. Thus alone would they be worthy of him.

Holy and everlasting Father of all the generations, we wonder before thy loving patience, and bow before thine untiring love! Through Jesus Christ our Lord. Amen.

Tuesday, 7th. Deuteronomy 16. 1–8

1. In almost all lands and connected with practically all religions there are annual festivities. These times of public rejoicing and religious observance are universally based upon the recurrence

of the seasons and the dependence of man upon the fruits of the earth. Seed-time and harvest, the great crises in the movement of the sun (as they imagined it) around the earth, were events which appealed to the emotions as well as the intelligence of men even in the most primitive stages of civilization.

2. In Israel we need not be surprised to see these universal customs taken up into the legal system and regulated in presence of the covenant relations between Jehovah and his chosen people. And in this chapter we have one piece of regulation regarding the three great feasts which took a permanent place in the life of Israel, and which we find repeatedly referred to in the life of our Lord. They are referred to at various points in the five books of the law, but we must confine ourselves to the form which legislation has assumed in this chapter.

3. The first, and it became the greatest of the feasts, is the great celebration when the ripening crops appeared in spring. It became associated with the divine event known as the deliverance from bondage in Egypt. For us Christians it has survived in the celebration of Good Friday and Easter Day. These are for us the events by which not one people but the whole world was delivered from the bondage of sin.

Let us pray that the church of Christ, when remembering the feast days and the seasons of the Christian year, may enter into the joyous freedom of the true Christian spirit!

Wednesday, 8th. Deuteronomy 16. 9–12

1. It is specially enjoined in this chapter that the three great feasts should take the form of pilgrimages to "the place which the Lord thy God shall choose." Hitherto the annual festivals had naturally been celebrated as local and even domestic occasions of rejoicing. But if idol worship and local shrines were to be abandoned, everything must be done to make the Temple worship at Jerusalem the most imposing and attractive feature in the religious life of the whole people.

2. As to the second feast described in this paragraph, it is quite evident that at one time it was a feast which rejoiced the hearts of whole households. But now it is to be celebrated by a pilgrimage to the capital and to Mount Zion, to the central spot of national worship, where only a portion of the population could gather at one time. It is not said how this feast was connected with past national events, as the previous feast was connected with the slaying of the first-born and the hurried rush of the people to freedom. But some such connection is implied in verse 12.

3. This and the next feast most resemble the national feast which we call Thanksgiving. Whether observed in New England or elsewhere that event as proclaimed by the president does recall the mind of all citizens to the origins of the American people. Whether descendants from Pilgrims and Puritans or not, we can recall with gratitude the providence which guided the early settlers all down the Eastern coast, and out of their scattered settlements proceeded the great nation of today.

For this even now in midsummer and at all times let us give thanks!

Thursday, 9th. Deuteronomy 16. 13–17

1. Here we have the rule of the Feast of Booths or Tabernacles. It became the custom to erect little shelters even on the roofs of houses in Jerusalem and sleep there for the week of this happy festival. "No doubt the real origin of this feature of the festival is to be found in the custom of villagers during the vintage season taking up their abode in temporary booths and huts." Says a well known traveler in Palestine:

"The vintage is a season of hilarity and rejoicing to all. The town is then deserted, and the people live among the vineyards in the lodges and in tents."

2. Isaiah refers to this in 6. 10, where he describes the time of woe:

"And gladness is taken away, and joy out of the fruitful field: and in the vineyards there shall be no singing, neither joyful noise. No treader shall tread wine in the presses. I have made the vintage shout to cease."

For the grape was one of the most valuable of all the products of the soil. It gave both food and drink. It was the symbol of mirth and happiness. Hence it was that the feast of ingathering was peculiarly delightsome.

3. All the feasts were meant to deepen the sense of dependence upon the living God. In our fearfully complex civilization we are apt to lose this insight into the fact that everything daily comes from and is an act and gift of God. But a time of depression ought to deepen this insight that only as men live honorably before God and with one another can the gifts of God be counted upon.

O God, who art creator and lord of all, we pray thee to show each of us that we need to say, "Give us our daily bread!" Amen.

Friday, 10th. Deuteronomy 16. 18–20; 17. 8–13

1. It is interesting to see in how stately a fashion this book moves on in its exposition of the organization of a national life. In the ensuing paragraph we have brief sketches of the office-bearers who are to rule the people under the law and direction of Jehovah. All through we shall see that they are never conceived of as merely secular officials. They are appointed to serve in the administration of law and order under the authority of the supreme king, the God of Israel.

2. First, we hear in 16. 18–20 that men are to be appointed who shall have various subordinate officers of a court under them. The supreme positive rule is that a judge shall secure justice for all who appear before him. It follows that he shall not have favorites, whether as individuals or as members of a class. The perfect judge thinks only of righteousness. The supreme negative rule is that he shall not be capable of accepting a bribe. To be a judge who can be bought is the supreme meanness, and treason against the state.

3. Provision is made for a court of appeal, 17. 8–13. Presumably the priestly judge and the lay judge who sit at the capital will be trained to see justice more clearly in entangled cases. And they will be more likely to be unbribable.

That this high quality was not prevalent in the days of Jesus is evident from his frequent references to crooked lawyers and unjust judges.

O God, prepare us for the final judgment of our own lives by giving us the spirit of fairness and truth in our judgments of fellow men! In Christ's name. Amen.

Saturday, 11th. Deuteronomy 17. 14–20

1. The writer of this passage maintains that lofty conception of the relation of God to Israel which permeates the whole of their history. He is the real and supreme ruler. All others who serve, whether they be priests or judges

or prophets, serve by his authority and under his laws. Even a king in Israel is different from a king over any other people. For long, as we know, there was no hereditary kingship over these tribes. Moses was not a king although he was granted leadership, at times unwillingly, over all the ordinary officers of nomadic groups. Nor were the so-called judges of a later period recognized as in the ordinary sense kings.

2. But when the kingship was at last established we can see from this passage how high was the ideal of that office which the people were taught by their prophets to cherish. Kings "were regarded only as viceroys of Jehovah. In this way the whole of the national affairs received a religious color. All that would have been wholly national or tribal in the institutions and arrangements of an ordinary people was in Israel lifted up into the religious spheres."

3. Hence the ruler of Israel must be morally superior. He is not to aim at strong military equipment for foreign conquests (16). He is not to live a luxurious life (17). On the contrary, he is to be a king who is in constant communion with God. All the days of his life the divine will revealed in the law is to be the subject of his meditations, the guide of his policies, the inspiration of his best desires for the people whom he ruled.

O God of all lands, grant that we find our presidents to be men of God, and that the motto "In God we trust" may be stamped in our hearts! In Christ's name. Amen.

Sunday, 12th. Deuteronomy 18. 1–8

1. There are few if any tribes on the face of the earth where the office of the priest has not arisen. However various were the exact occasions for the origin of the priestly class, the one universal conception is that certain men have superior powers which they can use for good or ill to their fellow men. The office may be hereditary as it was in Israel, but it may be only open to those who have proved their capacity to exercise its functions. The members of the tribe of Levi were recognized as constituting the hereditary priestly class throughout the history of Israel down to the final destruction of Temple worship at Jerusalem.

2. In the passage before us certain rules are laid down. In the first place, the Levites have no territory of their own. Their members are scattered throughout the land, living in dependence upon the gifts of those whom they serve in holy things. Some were "sojourning in the country" or finding a home where they could (see Judges 17. 7, 8), some acting as priests to private families or individuals, others officiating at the local "sanctuaries." There arose a superior or exclusive class at Jerusalem who were wealthy and powerful. It is provided in verses 6–8 that they shall not prevent a visiting priest from the country from performing his rites and receiving his emoluments at the central Temple.

3. But again, as with kings so with priests, the ideal in Israel was that they should be in the true sense men of God. Their office is from him, and their use of it is to promote his will and spread his blessing among the whole people.

The whole church of Christ should pray constantly that its ministers should be men of God who are surrendered to the will and love and guidance of Christ!

Monday, 13th. Deuteronomy 18. 9–19

1. The history of literally all peoples who have even the lowest grades of civilization has produced many kinds of wonder-workers. In this passage we have a whole list of such persons in verses 10 and 14. They are supposed to have control of unseen forces, and to be able to foretell events of evil or good, and even to bring good or evil upon the lives of individuals. Among primitive tribes such as those in ancient Canaan or in all parts of Africa today those persons gifted supposedly with supernatural powers exercise a terrific and often most cruel influence. They become the agents of unscrupulous chiefs, and themselves secure the death of their personal enemies by means of their malignant authority.

2. The prophetic writer here declares in the name of Jehovah that in Israel these superstitious practices shall be utterly abolished. They are "an abomination unto the Lord." These diviners and necromancers and wizards and fortune-tellers and all the foul list have no access to the God of Israel, and they have no real power of divine and superhuman forces. God promises that the way to his presence shall be opened by him in the appointment of chosen men to the office of prophet The highest type of prophet was Moses (15–18), and men of his type will appear, authentic messengers of the word of the Lord.

3. Is it not strange and humiliating that today, even in America, many people still go to the offices of fortune-tellers and sorcerers and other such people even as they do in the jungles of Africa? In my own city of Hartford I heard of a prominent business man who would make no big financial decision till he had visited a fortune-teller.

O heavenly Father, give our people today such faith in thee and in Jesus Christ our Lord, thy supreme prophet, that the consultation of Jesus shall be the habit of their lives! In his name. Amen.

Tuesday, 14th. Deuteronomy 19. 1–13

1. We cannot in these meditations consider the details of the legal system which was to be established in Israel. Suffice it to consider a few main features that we may see how wise and dignified it was. In fact, there is no ancient system of law which approaches it for its attempt to secure the best conditions for a happy social life. Let us take today this legislation concerning murder, which is also dealt with elsewhere in what is called the Pentateuch, or Five Books of Moses. For among nomadic tribes it was recognized that as a rule murder must be dealt with privately. The relatives of the dead must wreak justice on the guilty.

2. But manifestly that would inevitably lead to much injustice. For example (see verse 4), a man might kill another "unawares." In such a case the relatives of the dead might in their grief and passion fling themselves upon the unfortunate killer and slay him. Here the law steps in to provide shelter for all cases of accidental homicide, so that they might be dealt with under due process of law. Thus were provided what are elsewhere called cities of refuge, placed at the center of several districts, with recognized roads converging on them.

3. This is only one instance of that double search for justice and kindness in Hebrew legislation. There are many others. They all have had a more or less direct bearing upon the development even of what we call common law in modern civilized lands.

Let us seriously consider before God the terrible prevalence of murder in our country, of which thousands of cases occur every year!

Wednesday, 15th. Deuteronomy 19. 14; 27. 17

1. With these two verses we should compare the passage in Joshua 13. 7 and following verses, which sets forth the implied doctrine of land ownership in Israel. One thoughtful scholar has put it as follows:

"The fundamental thing concerning the land tenure was that Jehovah, being the king of Israel who had bestowed their country upon this people, was regarded as the sole owner of the soil. . . . The Israelite title to the land was the gift of Jehovah. There was no owner of land in Israel save Jehovah."

2. It follows from that fact that "absolute proprietorship could never be built on that basis, and never as a matter of fact was acknowledged in Israel. All were tenants who held their places only so long as they obeyed the statutes of Jehovah." The land was divided among the tribes, by them among the groups of related families, and then to individuals. But they were forbidden to sell, especially to foreigners. Such laws as Deuteronomy 23. 24 and Leviticus 14. 9, ff., were intended to keep this idea that a man's land was held by him in trust for all from God.

3. "This system aimed at securing the advantages both of the socialist and of the individualist view, while avoiding the evils of both. Private enterprise was encouraged, while public spirit and a regard for general interests were promoted by the restrictions which limited the private ownership. The Lord their God alone had full proprietary rights over the soil."

May we not prayerfully consider how even in our cities the supreme ownership of God may guide us to clearer understanding of the sacred obligations of the ownership of real estate? Is it a religious thing?

Thursday, 16th. Deuteronomy 19. 15–21

1. Many attempts have been made by scholars to trace the history of the judicial system in Israel. How it passed from the primitive conditions represented by patriarchal families to that of tribes, and on to the administration of justice in a national life, is an interesting story, so far as it can be recovered. Here we have an important passage on the law of witness, a law which as we know was still in force and is referred to at the trials both of our Lord and of Stephen the first martyr.

2. The idea was implanted in the Hebrew mind that every man should receive justice. (See Deuteronomy 17. 20.) Rulers, prophets, judges, priests, kings in Israel were not in office of their own right or for their personal gain. They were appointees of God and were in office in order to fulfil his will toward all the people. And the people were his people. Their interests were dear to Jehovah. The roots of democracy were implanted there in the two great ideas that the living God was the supreme ruler and judge of the whole nation, and that all officials in the government were representatives and agents of his will.

3. Hence it is that we have such fair rules as in this passage about the hearing of witness. The purpose was to secure fair dealing for the accused. Justice must not only be impartial and also accessible to all and every humblest man or woman, but it must be protected against the spirit of greed or the passion for revenge on the part of the accusers and other witnesses. It is safe to say, as one writer does, that "the almost ideal purity and impartiality of the best modern tribunals is the completion of what the Israelite law and methods began."

O God, almighty and just ruler of all nations, grant that thy Spirit of both justice and mercy may become the real lord of all governments in our human world! In Christ's name. Amen.

Friday, 17th. Deuteronomy 20. 1–9

1. Professor Harper in his brilliant study of the book of Deuteronomy has a fascinating chapter on the laws of kindness. He proves beyond cavil, I think, that in this ancient legislation there runs a strain of kindness which we do not find in any other ancient system of law. He has many illustrations of this element in the Hebrew system which we cannot here mention. There are admittedly many injunctions and many laws which would be intolerable in a Christian land, where the spirit of our Lord has exercised much influence upon public opinion and sentiment, but it must be our joy to trace in these ancient writings, under prophetic inspiration, the dawn of that better day which Christ will yet bring to noontide splendor.

2. For example, in the passage before us we have first an exhortation to Israel to have an invincible faith in Jehovah their God. They are to remember past victories which were distinctly the act of God, as when they were brought out of Egypt. They did not then fight. A horde of slaves could have no chance against the organized troops of Pharaoh. Yet their victory was complete. Hence no foe can stand against them if they enter battle in the strength of faith.

3. But immediately strange rules are laid down for temporary exemption from military service. They are animated not by military prudence, but by an unexpected tenderness for the interests and happiness of individual men. The man with a new house which he has dedicated, or a wine crop not yet gathered, or a newly wedded wife, these are to be excused by the officers who kept the roll of a military expedition. They can remain at home for appropriate periods of time. This is a queer regulation, but it springs from the new principle of consideration for the interests and even the feelings of individual men.

Let us hope and pray that this beautiful spirit of kindness may penetrate the hearts of the hardest rulers in the world!

Saturday, 18th. Deuteronomy 20. 10–20

1. How war entered our poor human world to work all its terrible devastations throughout the centuries, who can say? Some anthropologists maintain that man was not originally a warlike being, that his bodily structure is not that of a beast of prey or of an aggressive fighter. It is through his use of tools that he has become a warrior, for we know of no tribe that makes war without weapons of war. Nor is there an original reason for war in the need for food when there were whole regions of unoccupied territory into which the growing family of mankind could move peacefully and happily.

2. But when the Hebrew laws were promulgated war had become almost the pastime of vast populations. It had become linked up not only with the economical problems of growing populations, but with social and dynastic ambitions. And war was ruthless. There was no compunction about exterminating whole populations. The only general alternative to massacre was that of slavery. Hence we see a real though minute advance in the rule laid down in this passage about sparing the lives of a conquered region. The fierce rule about massacring the inhabitants of certain regions which were to be occupied by Israel was no doubt intended

to prevent mixture by marriage and corruption by idolatry.

3. We cannot believe that it was God's will that war should be thus carried to the extreme. But we must marvel at the divine patience and wisdom which, enduring the burden of man's terrible sin, has been and is leading him on step by step to the day when Christ shall rule a world of order, justice and peace.

O living Lord, help us to yield our individual hearts to thee that we may have peace within ourselves! For thy name's sake. Amen.

Sunday, 19th. Deuteronomy 23. 19, 20; 24. 10–13; 25. 13–16

1. Here are three passages which bear upon business practices in Israel. And they are all quite instructive. The insistence upon just weights is of primary importance, and its spirit is capable of wide application today. Wherever goods are sold under false advertisements, either as to their quantity or quality or their value for society, there is a fundamental lie which infects the whole transaction with sin against the purity of God. Wherever stocks are offered for sale at a price which the seller knows to be quite beyond their true value it is like using false weights: and they are an "abomination to the Lord."

2. Many Bible readers have been troubled about the law against taking interest for loans. But we must remember that what was meant then was a loan to a friend who was in real distress. If today I make a loan to a man out of work, as indeed I have done repeatedly, I would be committing this sin if I charged him interest. I could not bear to do it. So many a college student has had loans without interest in the spirit of this law. But a loan which is really an investment in a business affair is an honorable transaction and deserves a share in the profit.

3. One writer calls verse 10 of chapter 24 "the crown of all this kindness" which he sees running through the legislation of Israel. "The author of Deuteronomy knew the heart of God," and felt for the sensitive pride of the poor.

O Lord of truth and honor, preserve in the business life of America the highest standards of honor! For thy name's sake. Amen.

Monday, 20th. Deuteronomy 12. 12; 16. 11, 14; 23. 16

1. With these verses let us take the longer passage in Leviticus 25. 39–46. They all have to do with the portentous and difficult subject of slavery. We must remember that in most cases where references are made to men-servants and maid-servants these were not free as domestic servants or hired laborers are free today. They were bound to serve their masters for life. Some of them were Israelites, and for them rules of special consideration are set down which were intended to mitigate the hardness of their lot. Even the provisions of Exodus 21. 2, ff., are improved upon in Deuteronomy. For these people were as much in the family of God as were their masters, and their treatment must always keep that fact in view.

2. The lot of a slave who was a foreigner was naturally harder. He had been taken captive in war, or had been purchased from a foreign slave-holder, or he was the son of a foreign slave. "Yet even they (foreign slaves) were not so entirely unprotected by the law as slaves were among Greeks or Romans. They were recognized as men, having certain general human rights. The master had no right to kill. . . . The prohibition of the deliberate murder of a slave could not be paralleled in the Greco-Roman world. The humane spirit became so general in Israel that slaves were generally well treated."

3. When we come to the New Testament we find a new principle at work which gradually permeated the obdurate heart of mankind and at last produced the modern doctrine of universal freedom. Even the apostle Paul could not conceive of the Roman Empire without slaves, but he did conceive of a society within the empire, the community of Christ, where masters and slaves treated each other sincerely as brothers in Christ. From that day slavery was doomed.

O Lord, wherever even today slavery prevails in any form, we beseech thee that the Spirit of Christ may abolish it! Amen.

Tuesday, 21st. Deuteronomy 26. 1–11

1. We have had many instances of the care with which provision is made in the law for public acts of worship, and especially of thanksgiving to God. The Psalms reflect this spirit in abundant measure and ring with the joy of great national traditions about the glorious dealings of God with Israel. In this passage rules are laid down for such acts of gratitude of the individual. Like all laws applying to the individual, this can only have been carried out at the central shrine on Mount Zion by a certain proportion of the population.

2. The worshipers having brought some of the firstfruits of harvesttide "in a basket" and given them to the priest shall then recite the ancient and thrilling story of the going into Egypt of Jacob, a mere wandering and helpless Aramean (Genesis 24. 10), and yet his descendants marched out of Egypt "a nation, great, mighty, and populous." Then came the settlement in "this land, flowing with milk and honey." Thus shall he recite the reasons for his gift to the God of Israel.

3. Then they have a feast of the good things in the basket. The needy Levite and the "stranger" will join with the family group in a sacramental meal, wherein having offered the food to God they partake of it as his gift. Is not our saying grace at table worthy every day to be compared with that? In accepting our daily bread, do we not bow to rejoice in his gift and give ourselves to his service?

O Lord, when we give thanks for our food help us to remember, and ourselves to aid, those who have none! In Christ's name. Amen.

Wednesday, 22nd. Deuteronomy 26. 12–15

1. Two verses, Deuteronomy 14. 28, 29, show with this passage that "the tithe of the third year was appropriated to charitable purposes in the Israelite's native place. This not being in itself a religious act, a substitute is provided, consisting in a form of words expressing the worshiper's sense of the obedience which he owes to God, and of his dependence upon him for future blessing."

2. The tithe, "being consecrated to Jehovah, so long as it remains in a private house is of the nature of an unpaid debt, a due wrongfully withheld." Hence the care with which the worshiper says that as soon as possible it was removed and handed over to those for whom it was his duty to provide it in the name of Jehovah. He is not therefore boasting, but simple stating the fact that the rules had been kept.

3. Through all this we are made to feel that the routine actions spring from and are grounded in faith in the over-ruling power and kindness of God. Hence it is natural that the climax of the little ceremony should be the humble prayer of verse 15.

O thou who dost provide all the means of our healthful living, grant us a vivid personal trust in thy watchful care over us in life, and when we are called hence to a higher life! In the name of thy love. Amen.

Thursday, 23rd. Deuteronomy 26. 16–19

1. We ought to make an interesting change in the first words of verse 17. After repeating the fact that Jehovah has "this day" issued the commands which Israel must fulfil with hearty devotion (16) we should read: "Thou hast caused Jehovah to say that he will be thy God." The original Hebrew word seems to have been used "by the contracting parties in a covenant (or contract), each causing the other to recite the terms of the agreement between them."

2. Now, certainly it is not literally exact that Israel "caused the Lord" to utter his promises as well as his commands. But the use of the word no doubt made more vivid to the minds of the people the fact that God had entered into relations with them which implied his unswerving constancy of regard for their interests as his people, and the people through whom he would extend his grace to all mankind.

3. There is a sense in which all who go deep into the life of Christian prayer (as it were) cause him to speak to whom they appeal for mercy and wisdom and holiness and power. No doubt when we find ourselves in true prayer we know that his Spirit has been with us. And our response does no doubt call forth further words of his.

O Lord of the human heart, who has first loved us, grant us a sure and steadfast faith in thy constant kindness in Christ! In his name. Amen.

Friday, 24th. Deuteronomy 28. 1–10

1. In the long final addresses attributed to Moses there is much repetition. There are many prolonged and full illustrations of certain principles which are of fundamental importance. We shall select a few specimens of these which seem to be of special value for our purpose.

In the passage before us and the remainder of the chapter some may be disappointed, as one writer says, "to find how entirely these promises and threats have their center in the material world. Probably nowhere else will the truth of Bacon's famous saying that prosperity is the blessing of the Old Testament be more conspicuously seen than here."

2. We must remember two things. In the first place, the author of Deuteronomy emphasized as no other writer of antiquity had done the fundamentally spiritual nature of our relations with God. We shall have further illustrations of that fact in these discourses of Moses. But on the other hand, as the same writer says: "Owing to the narrow fanaticism of science, modern men have become sceptical not only of miracles, but even of the fundamental truth that righteousness is profitable for the life that now is, that in following righteousness men are coöperating with the deepest law of the universe. But it remains a truth, for all that."

3. Let us all, of the Christian faith, hold fast even amidst many confusions and contradictions to the conviction that the individual and the nation which obey the holy laws of God shall find that even earthly blessings reward the righteous.

And even for that reason let us pray that the American citizen may everywhere be known as the man of generous honor as well as the man of genius and energy!

Saturday, 25th. Deuteronomy 28. 58–66

1. Here is one out of several passages which set forth the dark side of human experience. The speaker here has not gone as deep into the problem of evil as the Book of Job does; "still less has he attained to the final insight exhibited in the New Testament that temporal gifts may be curses in disguise, that the highest region of recompense is in the eternal life, in the domain of things which are invisible but eternal. He does not yet know, though he has perhaps a presentiment of it, that being completely stripped of all earthly good may be the path to the highest victory, the victory which makes men more than conqueror through Christ."

2. For we must remember always in reading the Old Testament, as the Epistle to the Hebrews puts it, that "God of old time spake unto the fathers in the prophets by divers portions and divers manners." We have in the prophetic discourses of Deuteronomy examples of those broken parts of truth which shone by God's grace in the mind of a great believer in the holy will and supreme authority of the Lord God of Israel.

3. Professor Harper truly says: "The absence of moral and spiritual faithfulness does affect even the fruitfulness of the soil, the fecundity of animals, the prevalence of disease, the stability of ordered life, and success in war." Of course these connections are not direct and inevitable. But it is true that even science demands the use of high moral qualities, that lack of foresight produces physical disaster, that misgovernment can make a desert, and righteous and wise government make the deserts glow with fertility.

O Lord, grant us a healthy fear of the evil results that follow all sin! For thy holy name's sake. Amen.

Sunday, 26th. Deuteronomy 30. 11–20

1. The tremendous words of these chapters are among the greatest specimens of eloquence in the literature of the world. They do not shrink from reiteration of fundamental ideas, or even of definite warnings of evil, as well as promises of blessing. But here at the highest peak of the argument the prophet attains to a vision of the relation of Jehovah God to Israel which is only surpassed by Paul in the gospel of the incarnation (Romans 10. 5, 6). That relation is grounded in the mutual covenant which implies on God's part an unbounded grace and on the part of Israel an unbounded love.

2. There is here an appeal to the human heart which is often ignored in shallow criticisms of Hebrew religion. It is not true that at its highest the Old Testament represents Jehovah only as the God of power and severity, any more than it represents him only as a "tribal god," to use the modern catch-phrase of contempt. Rather does the true Hebrew faith rest on God's lovingkindness, his faithfulness and his mercy, and also cherish the vision of his universal authority over all men.

3. Here we see how "the law laid upon men is nothing strange to, or incongruous with, their own better selves. It is the thing which their hearts have cried out for. Deuteronomy everywhere teaches with burning conviction that God is too ethical and spiritual in nature to accept the submission of a slave." But it was in Christ that this vision was fulfilled.

Let us give thanks, saying, "Behold what manner of love the Father hath bestowed on us that we should be called children of God! And such we are."

Monday, 27th. Deuteronomy 31. 1–8

1. And now the long story of Moses is drawing to an end. The author links up the beginning of the book with its pathetic and noble consummation. In the third chapter it was made clear that the drama of the personal life of Moses would end in disappointment, and that his successor had already been discovered. And now he must be pictured as standing before the people, or a great company of their leaders, to give them his last solemn exhortations. He feels the weight of his 120 years. Although it is said later that "his eye was not dim nor his natural force abated" (34. 7), yet here he says, "I can no more go out and come in." There was a limitation of his marvelous powers.

2. But his whole soul is bound up in the future of the people. All these years he has led them, instructed them, inspired them, loved them. They are his own people, and the people of his God. Their destiny is in the hands of Jehovah. But he works through them, through their loyalty and faith and courage. Therefore does Moses once more call on them to be strong and of good courage in the stern task before them.

3. And he has no jealousy of his successor, that haunting sin of lesser souls. He believes in Joshua as the man best fitted to take his place. Otherwise he would have been at least jealous for the safety of Israel. As it is, he is able to give his confidence with joy to him who will soon speak where he has spoken and lead where he has led.

O Lord, grant unto our land in this hour of great need some man or group of men worthy and able to lead as great men have led us in the past! In Christ's name. Amen.

Tuesday, 28th. Deuteronomy 31. 14–23

1. It is not true to say, as is so often said, that no man is of essential importance, or that God can always replace every man. Moses had a successor, but no one could fill his place and carry on his characteristic work. We know that many a great business enterprise has lost ground, or even in some cases collapsed, because the man who had the vision and the energy to create it was not followed by a competent personality. No one could replace Moses, one of the greatest personalities in all history.

2. But he had a strong and on the whole a not unworthy successor in Joshua, son of Nun. In chapter 34. 9 it is said that he was full of the spirit of wisdom, by which is meant practical ability as a leader and director of the people. In our passage we have a reminiscence of an impressive religious transaction at which Moses solemnly (23) in the Tent of Meeting, which was the center of communion with the unseen, gave a formal charge to Joshua.

3. Somehow the story of this charge to Joshua did in the course of time become mixed up with another subject, namely, the inspiration of Moses to compose his famous "song," which was a solemn chant of the great goodness of Jehovah to Israel and a warning that Israel would often prove unworthy of its sublime appointment as the people of God.

O God our Father, and the Father of our Lord Jesus Christ, raise up in our day strong and wise leaders in church and state, that thy will may be done upon earth! In Christ's name. Amen.

Wednesday, 29th. Deuteronomy 32. 44–52

1. Having chanted that prolonged song, as it is called, Moses passed to his final words of farewell to the people whom he had loved and ruled in God's name for two generations. The song mingles tenderness with severity, denunciation and prophecy of evil with reminiscences of a people's sin and the long patience of the Eternal. And the prophet then reminds the congregation once more that the law of Jehovah is no mere form of words, no arbitrary list of mere rules. "It is of our life," he says. It is "the foundation of your moral and material well-being."

2. And what of Moses himself? Shall he see the triumph of his long years of devoted labor? Shall his unique station as the revealer of God to Israel as Jehovah the covenant God, as the holy one whose law is high and pure beyond any law men had yet dreamed of, as the almighty ruler of the destinies not only of Israel but of other races and tribes, be crowned with what his own heart would most desire?

3. Alas, he, even he, is to stand in history as a witness to the severity as well as to the infinite kindness of the will of God! For he had sinned, it is asserted, in a manner unworthy of his knowledge and of his responsible office. Therefore though he be still dear to the heart of Jehovah he must pay the penalty of that ancient wrong. He shall therefore be prevented by death from leading his host into the long desired Promised Land.

O Lord, there are many of us who have sinned more than Moses and yet have been spared! Help us humbly to accept thine incalculable mercy, even in Christ's name. Amen.

Thursday, 30th. Deuteronomy 34

On this magnificent description of the close of the life of Moses I recommend the reading of Mrs. C. F. Alexander's famous poem "The Burial of Moses," from which I take three verses:

That was the grandest funeral
  That ever passed on earth,
But no man heard the trampling,
  Or saw the train go forth
Noiselessly as the daylight
  Comes back when night is done,
And the crimson streak on ocean's cheek
  Grows into the great sun.

This was the truest warrior
  That ever buckled sword,
This the most gifted poet
  That ever breathed a word;
And never earth's philosopher
  Traced with his golden pen
On the deathless page truths half so sage
  As he wrote down for men.

And had he not high honor,—
  The hillside for a pall,
To lie in state while angels wait,
  With stars for tapers tall,
And the dark rock-pines like tossing plumes
  Over his bier to wave,
And God's own hand in that lonely land
  To lay him in the grave?

Spirit of Piney Woods (The), by Laurence C. Jones. Fleming H. Revell Co., New York. 93 pages, illustrated.

Twenty years ago the author, a colored man, left Iowa where he had graduated in the state university, and established a school for colored folk in the piney hills of Mississippi. This book contains Sunday evening addresses delivered to students of Piney Woods Country Life School, with a few special papers, 15 in all. They show the wholesome Christian spirit that permeates the effort.

Over a dozen photos are reproduced to show former students who are now making good in business and farming and professional lines.

SUCCESSFUL MEN AND WOMEN READ WIDELY AND WISELY

The Secret of the Universe

He is a courageous man who would essay to unravel the secret of the universe, but in a book by that title Dr. Nathan R. Wood, president of the Gordon College of Theology and Missions, has attempted that task.

In an appreciative Introduction Dr. G. Campbell Morgan speaks of this volume as being more than a quest, for it is a conquest. He is quite sure that it supplies A if not THE philosophy of the universe. While many readers will not go quite as far as that in their praise, most will probably agree with Dr. Morgan that here is a book startling, challenging, scholarly, sane, and (last but not least) courteous, that must be taken into account by all except those who would drift through life accepting things as they are, which for them means as they seem to be.

Dr. Wood quotes Horace as saying that 20 years is the time for the making of a book, and says that he himself has taken 25 years for the preparation of this study.

The argument is contained in the first half of the book, Parts 1, 2, and 3, while the second half, Part 4 (with nine sections), has reference to a number of modern phases of thought. In many of his statements the author is on sure ground, as when he posits a rational and personal cause of the universe. He does well, too, to emphasize the doctrine of the Trinity, which many shallow modern thinkers, especially in New England, elude or escape. The stress laid in the book throughout on personality, both in God and man, is admirable. The style of the work is clear, and it is well sectioned and paragraphed, suggesting a professor's notebook.

It seems, however, to be characterized by an over-assurance with regard to a number of debatable because speculative matters. It seems to be rather dubious to affirm that the structure of the universe consists of space, matter and time, for what is matter anyway but the phenomenal form or forms under which the personal power above-mentioned objectifies himself before our intuition or consciousness? The author appears to think it indisputable that the view known as realism is the only one possible, although he must know that idealism is thinkable, and, as some at least following Kant hold, preferable. His analogies or comparisons with regard to the tri-unities in life that he thinks mirror the Trinity—as person, nature, and personality—do not always convince. The dogmatic form of the statements made may be explained by the need for condensation and brevity, but it might have been better if the writer had taken more account of interpretations other than his own.

In its spirit of loyalty to the basic truths of evangelical doctrine the book is fine, and in its discussions of relativity, the fourth dimension and evolution it is highly suggestive. The best feature of the whole treatise is the author's strong emphasis on the fact that the only solution of the riddle of the universe that will save puny man from ineffective conceit is the secret of the triune being. There lies, he holds, the way of vision and power, for life is greater than thought, and to know truly the triune God is life indeed.—Charles A. S. Dwight.

THE SECRET OF THE UNIVERSE, by Nathan R. Wood. Fleming H. Revell Co., New York. 223 pages. $2.

The Unexpected Importance of Telepathy

It is rather startling to find in a discussion of the interpretation of religious experience the statement that "Fundamental to our whole subject is the question of telepathy." It is true that this statement begins a chapter on "Thought Transference," and the author may have had this immediate topic in mind, the words "our whole subject" notwithstanding. But even so the ordinary reader is not altogether prepared to find a consideration of thought transference essential to an attempt to interpret religious experience. But the pertinence of the topic does not seem so doubtful to one who has carefully followed the discussion in the previous chapters.

Through the topics "Intellect in Theology," "Emotion in Theology," "Experience of Divine Aid," "The Theistic Interpretation of Religious Experience," "The Christian Interpretation of Christian Experience," the author arrives naturally at "Forms of Christian Belief," which leads to the different elements, "The Factual, the Humanist, and the Spiritual in Human History," with the consequent "Question of the Creeds." Then we are brought face to face with "Thought Transference"—and telepathy! It is almost the climax, though there is one other topic, "The Equation of Goodness and Happiness."

While there is left at least a trace of an impression that perhaps the author was really wanting most of all to talk about thought transference as bearing on religious experience, yet the treatment of the main theme is none the less thorough. Indeed, the range and at the same time the coherence of the discussion are remarkable in a book of a little more than 200 pages of modest proportions.

The reality of religious experience is not so much accepted as asserted with the calm confidence of one who knows whereof he speaks. The author writes: "I have kept a diary for many years, and in reading it I find constantly expressed my unfailing conviction that everything which I have done in my life which was good was due to the constant help of God, and that when I fell away, as I so often did, from reliance upon that help my life at once began to slide to a lower level, and my usefulness to diminish." And the man that writes thus also writes himself down explicitly as a Modernist (he spells it with a capital). Furthermore, his conclusion of the whole matter is, "No man liveth to himself, and no man dieth to himself: for whether we live we live unto the Lord, and whether we die we die unto the Lord."

It is interesting and satisfactory to see that publications from British authors such as this is are appearing with the restoration of the old-fashioned chapter analyses, not indeed at the head of the chapter always, but somewhere. This book has them at the last. It is a great convenience.

This study should be valuable to any student of the subject. All parts of it will repay careful consideration, although the earlier parts are less lively than the last. Indeed they appear in places somewhat labored. About the whole book there is a restraint and formality that suggests the theological discussions of many years ago. This is perhaps not unnatural, for the author

reminds us that he is past 80 years of age.

One or two little things are pertinent in this connection. One is the many references to "The Varieties of Religious Experience" without any intimation as to how long it has been since that book was written. Another is the reference to "a book by an American missionary to India, Mr. Stanley Jones," and to "John Paton, a Presbyterian missionary to the South Seas." Is this apparent failure to realize the far-spread fame of the two men mentioned due to a great scholar's absorption in books, or is it the effect of Anglicanism, even though of a liberal sort?—W. O. Shewmaker.

THE INTERPRETATION OF RELIGIOUS EXPERIENCE, by Percy Gardner. Cokesbury Press, Nashville, Tenn. 231 pages. $2.

How the Churches Grew in the Olden Days

A small book reaches us from London that is full of fire and suggestion. The author is advertised as one who has been abundantly blessed as a winner of souls. The book shows it, for only a man with living experience could write with such conviction and power—and brevity.

While he begins with the Acts the author is up to date with preaching and personal work. Indeed, actual experience rather than theory has right of way in the book. It is full of good things. Open at random and you will discover a gem like this:

Dr. Douglas Brown had been preaching upon "Christ in the Midst of the Golden Candlesticks," and had enlarged upon all that it meant to the churches to have Christ in the midst. There was a little girl who upon going home said to her mother:

"O mother, we have had such a beautiful sermon from Dr. Brown about Christ in the midst of the golden candlesticks, and do you know, mother, I could not help thinking when all the candles were burning brightly how lovely Jesus would look!"

The alliterative table of Contents is a volume in itself. After asserting that there was pith in old-time preaching,—something that gripped men and women because the preachers were first gripped by it,—successive chapters show there was—

Power in the Message, and we still have the same message and the same Lord;

Purpose in the Effort, to reach and win those who were outside;

Prayer in the Assembly, the valuable ministry of holy intercession;

Personal Soul-winning by the Individual, the one-by-one method always fruitful in results;

Panic in the World, a sense of guilt and of need of a Saviour;

Persecution of the Faithful, but in spite of it abundant blessing;

Piety in the Life, believers reflecting the glory of Lord Jesus;

Perseverance in the Work, and faith was justified in results;

Prosperity in the Churches, and the power of God present to bless.

HOW THE CHURCHES GREW IN THE OLDEN DAYS, by Edward Last. Marshall, Morgan & Scott, London. 63 pages. 1/-.

The Religious Control of Emotion

What is the special feature of all situations in which men turn to religion for help? Is it not, however different the causes may be, due to a sense of bafflement or indecision? Men turn to religion when the resources at their command are not sufficient. Mr. Leys in describing this common factor uses Kantor's happy phrase "no-response situations." Those who have worked for a few years in the ministry, in teaching, or in social work will recognize the justice of this claim. People come for help when they are faced with situations for which they can find no appropriate response.

The author shows that much of the recent work in social service and in psychology is helpful in this matter. He gives a number of suggestive and useful methods gathered from a wide study of these sources. Certain religious techniques have genuine value in helping those in trouble. Conversion is stressed as important. He mentions also such methods as compensation, aspiration, faith, suggestion, authority, leadership, and esthetic experiences. Each of these will be effective with different types of individuals, and one must be skilful in knowing which method to employ with the person seeking help.

Thus far the book is fine. It contains much that will be helpful to anyone who has to deal with people in difficulty. But the title of the book is "The Religious Control of Emotion," and increasingly as one draws toward the end of the volume there comes a sense of disappointment. One is a little perturbed by being told that the most religious act one can perform is to get a person a job, or to feed and cloth him. Then the truth appears. Mr. Leys has an unusual conception of the nature of religion. Religion for him is not a belief in a supreme being and the proper relationship of man to that being. Religion is for him synonymous with social ethics. He goes so far as to say with some of the more advanced new humanists that man is God.

For those of us who still find reality in the more usual connotation of the words God and religion this conception comes as something of a shock. Most of us would agree that the sort of work upon which Leys places such emphasis needs to be done, and much of it belongs to the religious worker in a peculiar way. But granting this, his enterprise is social ethics, and nothing more. To call it religion is to try to secure for a view which denies the existence of religion some of the reverence, love, and dignity which is associated with that word. I cannot help but feel that Leys forgets that religion, while it can be a powerful help in "no-response situations," is not limited to such situations. Indeed, if one has not transcended the divided interests and clashing impulses of the maladjusted man he has not found the most valuable elements of religion. For religion integrates, it gives confidence and power and direction where these were lacking before. As Kirsopp Lake suggests, prayer is not always a petition, it is also at times a thanksgiving.

I regret that Leys should have spoiled the splendid psychological portion of his work with the debatable philosophical conclusions of the last few sections.—Ross E. Hoople.

THE RELIGIOUS CONTROL OF EMOTION, by Wayne Leys. Long and Smith, New York. 229 pages. $2.

Of Bible Interest

BIBLE DIFFICULTIES, by W. Arndt. Concordia Publishing House; St. Louis, Mo. 117 pages.

The professor of Hermeneutics and New Testament Exegesis at Concordia Seminary examines passages in the Bible alleged to be irreconcilable with its inspiration. He believes in the inerrancy of the Bible, and that arguments or attacks of its enemies lack proof and

can be met. Difficulties must be approached prayerfully and with humility, comparing Scripture with Scripture as well as applying the best scholarship.

For convenience the difficulties are treated under the heads of miracles, moral, historical and scientific difficulties, and miscellaneous passages (26 pages). An Index of Scripture Passages will be a convenience to the student.

The author knows what he is about. His matter is non-technical, understandable by any reader.

ROMANCE OF THE BOOK (THE), by Charles Eugene Edwards. Fleming H. Revell Co., New York. 113 pages. $1.25.

It is the romance of its publication and worldwide distribution that stirs the author's heart. He describes the work of the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland. By the way, the B and F spends twice as much money annually in its work, issues three times as many Bibles and twice as many New Testaments as the American Bible Society. Chapters are given to colportage, translation, the Bible in English, and other live matters. Throughout the pages are many incidents and quotations that quicken the reader's interest.

WINDOWS IN MATTHEW, by James Austin Richards. Long and Smith, New York. 164 pages. $1.50.

Brief homilies on passages in Matthew in consecutive order, rarely over a page long and usually much shorter. There are over 160 in all. They are homiletic rather than expository, for the comments are devotional and practical. They explain the original bearing of the passage, then relate it to current experience.

Each selection has a title, which is often quite illuminating. Thus, "Jordan Hours," Matthew 3. 16: "We too have our Jordan hours when we identify ourselves with the best we know. . . . God presses on us gently as a dove alights. . . . What of our response?"

It is a useful volume for devotional reading or as a source of ideas.

Aspects of Prayer and Praying

ADVENTURES IN PRAYER: SELECTED PRAYERS OF BISHOP CHARLES H. BRENT, edited by S. S. Drury. Harper & Brothers, New York. 104 pages. $1.25.

The tasty make-up is a fitting vehicle for the contents of this book. Bishop Brent was a sincere, simple-hearted, loving and lovable Christian. His prayer life was the secret of his character and ministry. Dr. Drury of St. Paul's School has done excellently in the prayers printed here from the bishop's own diaries and notebooks: for he prayed with pen in hand.

Usually the prayers do not run over a page, and they are grouped under "Morning and Evening," "The Daily Task," "Reforms and Causes," "The Church," "Friends," and "The Self Within." An Introduction and some Notes on individual prayers add reality and insight to the bishop's words.

COMMUNION WITH GOD: PRAYERS OF REALITY FOR CHAPEL, PASTORAL AND PRIVATE USE, compiled by Elmore McNeill McKee. Long and Smith, New York. 198 pages. $1.75.

Almost a hundred pages give prayers of varying length composed by the compiler for general use or for special occasions when he was chaplain of Yale University. The other blocks of prayers are for the opening and conclusion of worship, and short prayers collected from many sources.

Choice diction and spiritual reality are in every line of the book.

PRAYER BOOK FOR BOYS (A), compiled by Margaret Cropper. Macmillan Co., New York. 64 pages. $1.

A book that small boys will really understand and use, for the compiler works on a boy level and fits prayers into boy life.

A brief article on coming to God and different types of prayer, followed by an explanation of Quiet Time, leads to eight groups of prayers for special times and objects. Introductory sentences promote proper feelings for voicing the prayers that follow. "A short one for busy mornings" occurs at one place. A thanksgiving for happiness and fun, a prayer that kindness to animals may grow, prayers for games and exercises, for work and school, indicate the variety to be found here.

Scripture passages for reading and meditation are appended to several of the sections.

PRAYER LIFE AND TEACHINGS OF JESUS (THE), by Albert C. Weiand. Fleming H. Revell Co., New York. 172 pages. $1.75.

A systematic examination of 20 points or principles in our Lord's recorded teachings on prayer (Part 1), together with 20 lessons on his own prayer life (Part 2). In each lesson the passage of Scripture is first analyzed and expounded, then follow some Test Questions upon the study, and a Summary and an Outline. The student should gain a thorough understanding of the principles and practice of the divine art.

Dr. Weiand is president of Bethany Biblical Seminary, Chicago. The book matter is laid out by a trained thinker and teacher. Prayer is defined in the Preface as the apprehension of spiritual law, and conformity of one's spirit thereto, through the obedience of faith.

WHAT HE LIVED BY: CLASSROOM PRAYERS OF EDWARD INCREASE BOSWORTH, compiled by Gertrude Roberts Rugh. Association Press, New York. 120 pages. $1.

It was the custom of Dr. Bosworth to open each of his classes at Oberlin College with a brief prayer. Some of these were taken down verbatim by students for personal use. These are the source of the present collection of 60 prayers.

They are thoughtful, direct in appeal, personal, phrased for united prayer, and are capable of general use as far as they go.

Biographical

EXCELLENT BECOMES THE PERMANENT (THE), by Jane Addams. Macmillan Co., New York. 162 pages. $1.75.

Jane Addams says she has two objects in mind in publishing these ten memorial addresses on persons identified in various ways with Hull House, Chicago: First, to declare her own attitude toward the future life; second, to preserve the character sketches on the principle that though all else may be transitory in human affairs they exemplify Plato's prophecy that the excellent must become the permanent.

Anything from Jane Addams' experience and thought is worthy of close attention.

JASON LEE, PROPHET OF THE NEW OREGON, by Cornelius J. Brosnan. Macmillan Co., New York. 348 pages, with frontispiece. $3.

Jason Lee was born of Connecticut parents north of the town of Stanstead, over the boundary line in Quebec, in 1803. Converted in 1826, he began his Methodist ministry in 1832, and was called to engage in the Oregon mission to Indians in 1833. Impaired health in-

terrupted his career, and he died in 1845, aged only 42.

Prof. Brosnan has delved into available historical data regarding the man and his life work and allied subjects, East and West, and gives the story in considerable detail. Lee's personality as well as his religious and public labors are well developed. The book is a scholarly addition to the permanent records of American expansion over the Pacific Northwest.

RICHARD W. OLIVER, A CHALLENGE TO AMERICAN YOUTH, by Lillie F. Oliver. Challenge Publishing Company, Providence, R. I. 224 pages, illustrated.

A mother's tribute to the memory of her son is always touching. In this life of Richard W. Oliver there is the record of a youth embued with zealous devotion to Christian service, covering his earliest years of boyhood, through his preparation in the home land for missionary service in South Africa. In evangelistic work he devoted his musical gifts effectively, and won from those with whom he labored expressions of highest appreciation. Extracts from letters to his parents and others reveal a spirit of zealous devotion to the cause of evangelism.—W. R. Moody.

MOTHER WHITTEMORE'S RECORDS OF MODERN MIRACLES, edited by F. A. Robinson. Missions of Biblical Education, Toronto, Ont. 304 pages, illustrated. $2.

A generation ago Mrs. Sidney Whittemore of New York was in the full swing of her marvelous work in the slums of New York. Individual conversions and successive Doors of Hope for women marked her career. Whenever she spoke in churches or conventions she thrilled people with her testimony to the saving grace of God. There was romance in this society lady being converted and consecrating herself to such work.

Fortunately she wrote out many stories and records of her extensive labors, which have been used in this book. As a personal memorial it will be welcomed by Mrs. Whittemore's friends. As a case study in work among the needy and fallen it is unique, and never likely to be duplicated.

For the Progressive Worker

CHILDREN'S WORSHIP STORY-SERMONS, by Hugh Thomson Kerr. Fleming H. Revell Co., New York. 190 pages. $1.50.

Fifty-two stories, each usually three pages long. Many were born of personal experience, and none are hackneyed. There is little formal preachment, though Christian teachings and lessons are always there. Both in content and style they are model stories for children.

CYCLOPEDIA OF EVANGELISM: THREE VOLUMES IN ONE, by Charles L. Goodell. Long and Smith, New York. $1.

Three earlier volumes by Dr. Goodell are bound together without any new word, namely:

HERALDS OF A PASSION, 11 addresses intended to stimulate a holy passion for the souls of men (141 pages);

WHAT ARE YOU WORTH? Queries in personality in eight chapters (141 pages), and

PASTOR AND EVANGELIST, a ringing challenge to the ministry on their first responsibility (129 pages).

As secretary of the commission on evangelism and life service of the Federal Council Dr. Goodell has had every opportunity to learn and practice the work of evangelism in all its phases.

DAY OF WORSHIP (THE), edited by William Waters Davis. Macmillan Co., New York. 164 pages. $1.

A study of the meaning and significance of the first day of the week from the Christian point of view. Sixteen contributors, 13 ministers and three laymen, have provided separate studies, approaching the topic from various points of view. Dr. Howard Kelly writes as a Christian doctor, and Mr. Roger Babson as a Christian business man. Others write of the day as related to the home, the church, youth and industry. Altogether the book says about everything that can be said on this theme. Each contribution is sane, up-to-date, and provides suggestions for all Christians, especially ministers and parents.—Frank Fitt.

EVERY MEMBER CANVASS (THE): PEOPLE OR POCKET-BOOKS, by H. C. Weber. Fleming H. Revell Co., New York. 157 pages. $1.50.

Dr. Weber, who is director of the Every Member Canvass department of the Presbyterian church, gives this slogan:

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Always the object is not mere money raising, but a quickening of personal and spiritual interest in the work of the church.

LIBERATING THE LAY FORCES OF CHRISTIANITY, by John R. Mott. Macmillan Co., New York. 174 pages. $2.

Dr. Mott needs no introduction as a Christian leader. He is a layman, and for 40 years has worked with laymen, and in these five lectures on the Ayer Foundation, delivered recently at Rochester, New York, he states the convictions based on his experience. The first lecture traces the contribution of laymen to the Christian church in the past; the second states the present need for laymen; the third deals with influences which militate against the participation of laymen in the life and work of the church; and the last two lectures disclose the secret of liberating a greater lay force. The book should prove invaluable to ministers and laymen alike.—Frank Fitt.

RELIGIOUS EDUCATION IN THE SMALL CHURCH, by Lewis Joseph Sherrill. Westminster Press, Philadelphia. 208 pages. 75 cents.

Prof. Sherrill registers his conviction that the fundamental principles of the present day program of Christian religious education can be better carried out, under competent leadership, in a small church than in a large one. That is cheering, since the great majority of churches in the United States are small, having a hundred members or less, and with a still smaller Sunday school membership. To neglect the educational problems of the small church is therefore not far from suicide, he says.

In writing this book he adapts the fancy theories of the experts to small numbers and poorer facilities. Also he sought information from numbers of successful ministers in small churches through the denominations as to their ideas and methods. The result is a practical, all-around volume which can

be drawn upon by ministers and officers in small churches and schools everywhere.

STUDY OF THE LITTLE CHILD (A), by Mary Theodora Whitley. Westminster Press, Philadelphia. 264 pages. $1.35.

A textbook in the Standard Leadership Training series, but usable and most useful in the hands of parents and others outside the class room. The author is evidently a thorough teacher, and knows her subject down to practical details.

Children of kindergarten age, say four to six years old, are under survey. What the teacher or parent should consider in matters of heredity, sex, age differences, social and health conditions; thinking and talking, imagination and behavior; failures in adjustment and helps in character building,—these are among the leading topics that cover the life of the child and afford leads to factors requiring correction or ready to build upon. Real, everyday children are in view, not professional specimens.

For class work there are added useful features.

SUNDAY SCHOOL IN ACTION (THE), by Clarence H. Benson. Bible Institute Colportage Association, Chicago. 327 pages. $1.75.

A comprehensive manual by the director of the Christian Education course of the Moody Bible Institute of Chicago. He charges that the average Sunday school is attempting many things and accomplishing few. Especially is he dissatisfied with lesson systems that utilize only a fraction of Bible material. They can never give scholars an adequate knowledge of God's Word.

In 20 chapters he sets forth a high professional standard for the Sunday school in all its aspects. The chapter on Curriculum gives his own proposal for a 12-year course covering the whole Bible. The salvation of the scholars is to be the ever-present emphasis and effort, arising out of an understanding of God's purposes revealed in the Bible.

TRAIL OF EVERYDAY LIVING (A): A MANUAL FOR JUNIOR GROUPS IN VACATION CHURCH SCHOOLS, by Nellie V. Burgess. Presbyterian Board of Christian Education, Philadelphia. 283 pages. $1.75.

Each child ventures forth into an unknown future. His way therein is a trail of living. It may be a trail that has been partly traveled before, and he may not have to rely altogether upon his own resources. The Christian trail has the example and principles of Jesus and his followers: in fact, Christ is ever with the traveler as companion and guide.

This is the figure that dominates the suggestions for 25 sessions, developing the trail in individual life, at home and in play, in church and community, etc. Directions and material for conducting the sessions are given as usual.

Sermons and Essays

CHRISTIAN'S RELIGION (THE): ITS MEANING AND MISSION, by Richard L. Ownbey. Cokesbury Press, Nashville, Tenn. 178 pages. 50 cents.

The first chapter deals with the Christian's God, and the second with his faith. Three follow on his experience, his church, and his sacramental life. After that come external matters like home, community, citizenship, business, —12 chapters in all.

The author has a frank, easy-reading style, and his matter is good. Each chapter is divided into several sections with subtitles. Several items "For Study and Discussion" are appended.

FACT OF A FUTURE LIFE (THE), by Cortland Myers. Long and Smith, New York. 95 pages.

The late Dr. Myers pursued his course along three lines, the fact of man, of God, and of Christ. He thought decisively and expressed himself unmistakably.

Each chapter is prefaced by a number of supporting poetical selections.

"FOLLOW THOU ME!" by George W. Truett. Long and Smith, New York. 241 pages. $2.

The title gives the key to this volume of 15 sermons, most of which were revival addresses, some chapel or other talks, and the last an address to the pastors of Nashville and vicinity entitled "Preachers and Preaching." All breathe Dr. Truett's strong and deep evangelic convictions, along with a wealth of wisdom and illustration drawn from his experience and reading. The volume sustains Dr. Truett's reputation of being one of the greatest of living preachers.

GOSPEL FROM THE CROSS (THE): MEDITATIONS ON SAYINGS AND INCIDENTS CONNECTED WITH THE PASSION OF OUR LORD, by An Unknown Christian. Marshall, Morgan & Scott, London. 92 pages. 1/-.

Nine chapters by an anonymous author who can write so as to reach one's heart and mind and conscience. His matter is steeped in Scripture sentiment even where he is not expounding Scripture directly.

It is a heart-searching brochure on a most solemn theme.

"HE WHOM A DREAM HATH POSSESSED": SOME ASPECTS OF THE ART OF RELIGIOUS LIVING, by John Knox. Long and Smith, New York. 121 pages. $1.25.

The author is minister of Fisk University, and the 13 essays in this book appear to be chapel talks. Each takes for text a line from Shaemas O'Sheel's poem of the above title,—a flaming poem expressing courage, vision, hope. They reveal insight and beauty, and are full of religious sentiment and reference.

IN A COLLEGE CHAPEL, by George Walter Fiske. Harper & Brothers, New York. 126 pages. $1.25.

Twenty chapel talks at Oberlin College. Several of the subjects concern college and education, some have moral and religious titles, all are suited to aspiring and questful minds, and ring with reality and sincerity. Dr. Fiske expresses his conviction that there has never been a finer undergraduate spirit or a more wholesome and purposeful attitude toward life than in the present student body.

IN REMEMBRANCE OF ME, by Edward Jeffries Rees. Cokesbury Press, Nashville, Tenn. 144 pages. $1.

Twelve communion addresses, all based on details of the Lord's Supper or subjects germane thereto, but illuminated with many literary and other references that widen their intellectual scope. "Earth's Blackest Night" treats of the Supper in the light of the cross.

LAMP UNTO MY FEET (A), by John R. Gunn. Long and Smith, New York. 177 pages. $1.50.

Daily talks supplied to a group of newspapers. None much longer than a page. All having a newsy title and a Bible text. Divided into nine groups on a topical basis, such as "Where Shall We Turn?" "Courage for the Commonplace."

Two earlier volumes of the same type have been successful.

MEN AND RELIGION: A FUNCTIONAL APPROACH, by Walter S. Ryder. Stratford Co., Boston, Mass. 183 pages. $2.

Prof. Ryder of Macalester College, St. Paul, holds that the wellbeing of any church depends directly upon its laymen. Hence this study of the local church through its laymen. Case studies of laymen and their relations to the church, their beliefs, attitudes and loyalties on a variety of social and religious questions, are the groundwork of the book. One chapter is "The Autobiography of a Layman," a locomotive engineer.

PARTIALITY OF JESUS (THE), OR MEDITATIONS ON EIGHT OF OUR LORD'S FAVORITES, by E. C. Comfort. Reformed Press, Grand Rapids, Mich. 154 pages. $1.25.

An autobiographical Foreword intimates that this book contains the author's first meditations in his new life in Christ Jesus after recovery from a life of failure and defeat. It realizes his reaction to the sovereign grace of God in his own case. It is interesting to read what he says about our Lord's—

Favorite Friend: The Sinner
Favorite Book: Deuteronomy
Favorite Name for Himself: Son of Man
Favorite Title for God: My Father
Favorite Place: Olivet
Favorite Time: Evening
Favorite Tone of Voice: Loud
Favorite Attitude toward Man: A Servant.

SERMONS I HAVE PREACHED TO YOUNG PEOPLE, edited by Sidney A. Weston. Pilgrim Press, Boston, Mass. 170 pages. $1.60.

Sixteen addresses by 16 popular college presidents, seminary professors or preachers of different denominations, selected by the speakers as "most representative" of their message to young people.

Frankly, the subjects and content of the sermons are such as might be preached by these men to any audience.

SOCIAL PERPLEXITIES, by Allan A. Hunter. Long and Smith, New York. 176 pages. $1.50.

The author works over the social and personal difficulties that have been the subject of books and conferences and discussions, lo, these many years, but he does so with his own ideas and convictions. The freshness in language may be seen in the titles of the chapters: "Wanted—An Integrated World," "Swords and Sovereignty," "Marriage Tensions," "Between Youth and Age," etc. The last chapter is "Conflicts Within," a plea for self-control, balance,

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STUDENT FACES LIFE (THE): A STUDY OF SOLUTIONS, by Carl Sumner Knopf. Judson Press, Philadelphia. 222 pages. $1.50.

Eight essays given at chapel or in classrooms at the University of Redlands, Cal., during the week of prayer 1931, and received with great appreciation by students and faculty. In them the student faces science, the Bible, the church, ethical trends in economic thought, the psychological basis of a religious life, Jesus. Two chapters are "Finding a Philosophy of Life" and "Enjoying a Great Literature" (the English Bible).

The author attacks these loaded topics with dash and daring. The reader must be wide awake to keep up with him. The style is popular and breezy, but the matter is scholarly. Dr. Knopf does not hesitate to express his own opinions while ventilating the ideas of others. We can quite believe that the students got a great kick out of these lectures, even if they are not the final word on the topics treated.

WHAT NEXT? TALKS TO YOUNG PEOPLE, by John E. Calfee. Fleming H. Revell Co., New York. 148 pages. $1.50.

Twenty talks by the president of Ashville (N. C.) Normal and Teachers College, full of pep and ideas. "What Next?" begins with a good story of young Edison that marked a change in his career. The chapter titles are all snappy and calculated to make any audience sit up and listen.

Literary

CAP AND GOWN: SOME COLLEGE VERSE, FOURTH SERIES, selected by R. L. Paget. L. C. Page & Co., Boston, Mass. 388 pages.

That three earlier volumes of college verse have proved popular is a good introduction for a fourth volume. This collection is harvested from the literary and humorous publications of some 22 colleges over a period from 1902 to date.

The selections are seldom over a page long. They project a cross-section of student life in so far as they echo the intellectual thought, literary effort, and social attitudes of the colleges.

LYRA MYSTICA: AN ANTHOLOGY OF MYSTICAL VERSE, edited by Charles Carroll Albertson. Macmillan Co., New York. 496 pages. $3.

The compiler says it has taken years to compile this collection, and we believe it. It comprises nearly 400 pieces by about 250 authors of different races, beginning with a couple from Egypt 3000 B. C., then from Hebrew, Persian, Greek and Roman sources, and later from Italian, Spanish, German, English and American authors. About half the book gives pieces by recent or living authors, most of them copyright. There are selections here that are rarely seen.

It will require a mystic to appreciate the book to the full. What mysticism is forms the theme of a characteristic Introduction of 15 pages by Dean Inge.

THREE ARROWS, THE YOUNG BUFFALO HUNTER, by E. Ryerson Young. Friendship Press, New York. 183 pages, decorated cover. 75 cents and $1.

Three Arrows was the son of a Cree chief, but he was born with a short leg and otherwise not well formed, so his father would not recognize him. But under his courageous mother's tutelage and care the boy developed skill and strength and all the Indian virtues, so that in the hunt and in battle he became equal to the best, and at last won his father's recognition.

There are 16 chapters, each a new and stirring episode. Toward the close Three Arrows came in touch with a missionary who taught him to read the Bible and to become a Christian.

An appendix gives a historical background for this story, intimating that its leading characters and main incidents may have been suggested from life. Anyway it is a strong, realistic story that will captivate readers both young and old.

MISS ALADDIN, by Christine Whiting Parmenter. Thomas Y. Crowell Co., New York. 298 pages. $2.

James Nelson was hard hit by the crash of the market, and it meant immediate retrenchment in the family just when 19-year-old Nancy was going to have her début. As part of the readjustment Nancy, accompanied by her younger brother, Jim, accepts an invitation from an old relative in Colorado to come out and take care of her. The stage is thus set for the girl to show her resources among her new neighbors. Among other things she started a library, and so earned the name Miss Aladdin. Strangest of all, this New England butterfly, as she had seemed, lost her heart to one of the fine boys out there.

There is plenty of action and vivacity in the plot and in the dialogue, with several stirring adventures.

Various Themes

BRAIN TEASERS, OR HURDLES FOR THE MENTAL ATHLETE, by Julian Longstreet. L. C. Page & Co., Boston, Mass. 250 pages.

A reprint of 125 problems that appeared on the front page of the "Boston Post." A problem is printed on a page, and the solution on the back of the page. The problems are often mathematical, at other times they just require clear thinking, occasionally they are catch questions, and so on. They provide amusement and entertainment for those who are not loath to use their brains.

LIGHT IN THE VALLEY: MESSAGES OF CHRISTIAN HOPE AND CONSOLATION, by Mitchell Bronk. Judson Press, Philadelphia. 120 pages. $1.

Intended to serve as a gift to a sorrowing friend, or as a minister's handbook of consolation. The contents, usually short selections, are grouped in a dozen chapters on topics such as immortality, the assurance of Jesus and of Paul, "Lambs of the Upper Fold."

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ROAD AHEAD (THE): A PRIMER OF CAPITALISM AND SOCIALISM, by Harry W. Laidler. Thomas Y. Crowell Co., New York. 86 pages, illustrated. $1.

Socialism seems to be in the author's vision, that is, the bringing about of a coöperative commonwealth by peaceful and democratic means.

The book is a historical review of America from the red man to the machine age. It is a primer intended for young people on such problems as child labor, poverty, unemployment, public ownership, peace and war. It reads easily. The author knows his subject.

SEEING OURSELVES THROUGH RUSSIA, edited by Henry T. Hodgkin. Long and Smith, New York. 110 pages. $1.25.

Problems that are seething more or less in Western lands, such as "Is Equality Possible?" "Have We the Right to Own?" "Is the Family Doomed?" "Is Religion Played Out?" are here discussed quite thoroughly and rather heavily, and contrasted with the ways Russia is handling them. Reference is also had to the teachings of our Lord.

The book is the residuum of a year's work by a group of students at a small graduate school for the study of social relations known as Pendle Hill, of which Mr. Hodgkin is director. The effort seems to be to give a balanced evaluation of the factors in each problem, not propaganda. The references for further study add to the usefulness of the book for any interested person or class.

WHAT PRICE ECONOMIC ADJUSTMENT? by James Davidson Dingwell. Christopher Publishing House, Boston, Mass. 70 pages. $1.25.

A dialogue on the economic situation between a multimillionaire and his mill superintendent. The machine v. the man is the theme. Roger Babson contributes an appreciative Introduction. The key to the dialogue is, "The right way in the new day is Christ's way."

WHERE TO GO AND WHAT TO SEE: A SHORT HISTORY OF ART, by Harriet Cecil Magee. Christopher Publishing Co., Boston, Mass. 100 pages, illustrated. $1.50 net.

Egypt, Greece, Italy, Arabia, back to Italy, France, Germany, England and Spain are the chief lands visited in this study travelogue of art: which of course includes more than paintings. Historical and descriptive notes are full of interest and information. The style is conversational.

WHY ARE WE WET? by E. L. Eaton. International Reform Federation, 206 Pennsylvania Avenue, Washington, D. C. 69 pages. 50 cents.

Can You Answer These Questions?

Was man "created" or "evolved"? How do we know the Bible is inspired? What are the great mysteries of the Bible? Does consciousness continue between death and the resurrection? What the Bible teaches on these and many other equally vital subjects is clearly stated in the helps found in the

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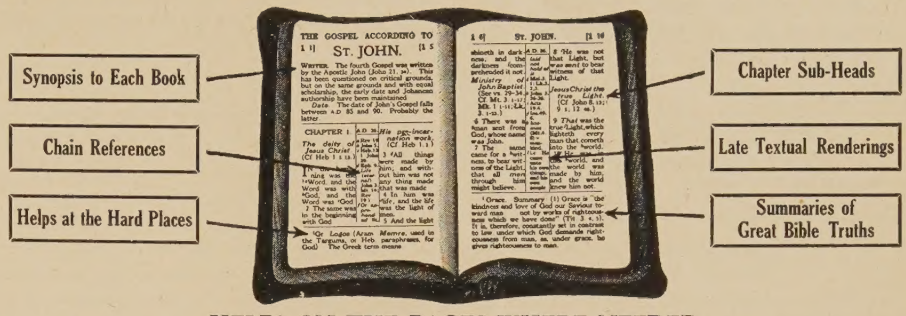

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WORDS CONFUSED AND MISUSED, by Maurice H. Weseen. Thomas Y. Crowell Co., New York. 310 pages. $2.

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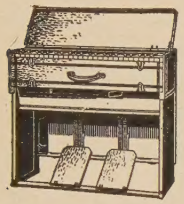

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ALSO RECEIVED

Bible and Bullingerism, by Keith L. Brooks, 2003 Addison Way, Los Angeles, Cal. 24 pages. 25 cents.
An answer to certain extreme interpretations of kingdom truth.

Journal of the 68th Session of the North India Annual Conference of the Methodist Episcopal Church, January 6–11, 1932.

Prohibition Facts: Questions and Answers, compiled for the Allied Forces for Prohibition, 419 Fourth Avenue, New York. 96 pages, vest pocket size. 10 cents; lower prices in quantities. Almost any question one would ask about liquor and prohibition is anticipated and answered. The lawless liquor traffic, crime, children and youth, physiological effects, relation to the farmer and labor, history of the prohibition movement, and similar topics are treated in sections. Also questions about liquor in Canada and European countries. Charts and diagrams, dates and quotations give facts at a glance. Everything is up to date, conveniently arranged, and concisely put.

AMONG NEW BOOKS

Brain Teasers, by Julian Longstreet. L. C. Page & Co., Boston, Mass. 250 pages.
Christian Saga, Volumes 1 and 2, by Norman T. Boggs. Macmillan Co., New York. 1082 pages. $9.
If I Had Only One Sermon to Prepare, by Joseph Fort Newton. Harper & Brothers, New York. 233 pages. $2.50.
Lee (Jason): Prophet of the New Oregon, by Cornelius J. Brosnan. Macmillan. 348 pages. $3.
Lyra Mystica, by Charles C. Albertson. Macmillan. 496 pages. $3.
Mother Whittemore's Record of Modern Miracles, by F. A. Robinson. Missions of Biblical Education, Toronto, Canada. 304 pages. $2.
Perfection, Volume 2, by Benjamin B. Warfield. Oxford University Press, New York. 611 pages. $3.50.
Piety versus Moralism, by Joseph Haroutunian. Henry Holt & Co., New York. 329 pages. $3.
Preface to Christian Faith in a New Age (A), by Rufus M. Jones. Macmillan. 206 pages. $2.
Religious Education in the Small Church, by Lewis J. Sherrill. Westminster Press, Philadelphia, Pa. 208 pages. 75 cents.
Social Teachings of the Christian Churches (The), Vol. 1 and 2, by Ernst Troeltsch. Macmillan. 1019 pages. $10.50.
Student Faces Life (The), by Carl S. Knopf. Judson Press, Philadelphia, Pa. 222 pages. $1.50.
Uses of Literature in the Pulpit (The), by Oswald W. S. McCall. Harper. 127 pages. $1.50.
What He Lived By, by Gertrude R. Rugh. Association Press, New York. 60 pages.

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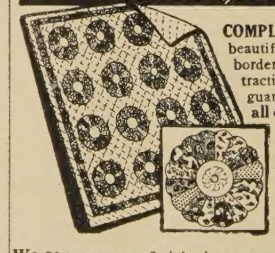
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